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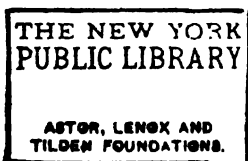
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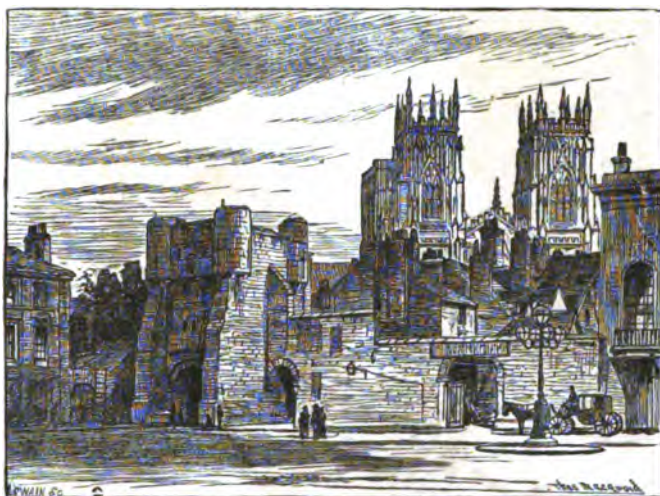
Edited by

WILLIAM SMITH, F.S.A.S.,

WITH AN INTRODUCTION

BY PRINCIPAL F. J. FALDING, M.A., D.D.,

ROTHERHAM.



✓ ~~Old~~ Bootham Bar, York.

"All these things here collected are not mine,
But divers grapes make but one kind of wine,
So I from many learned authors took
The various matters written in this book.

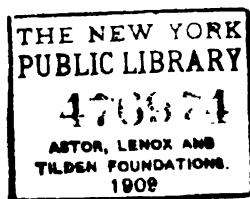
• • • • •
Some things are very good, pick out the best,
Good wits compiled them, and I wrote the rest,
If thou dost buy it, it will quit the cost,
Read it, and all thy labour is not lost."

TAYLOR (*The Water Poet.*)

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TO THE
REV. JAMES RAINE, M.A., D.C.L.,
CANON OF YORK,
RECTOR OF ALL SAINTS' WITH ST. PETER'S-THE-LESS,
AND OF
ST. MICHAEL'S, SPURRIERGATE, IN THAT CITY;
SECRETARY TO THE SURTEES SOCIETY; VICE-PRESIDENT OF THE
YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL SOCIETY,
AND MEMBER OF OTHER LEARNED BODIES;
A ZEALOUS ANTIQUARY,
A CAREFUL AND PAINSTAKING WRITER UPON
TOPOGRAPHICAL AND KINDRED SUBJECTS, AND
A MAN OF HIGH CULTURE AND SCHOLARLY ATTAINMENTS;
THIS VOLUME OF "OLD YORKSHIRE"
IS DEDICATED
AS A MARK OF SINCERE RESPECT,
AND AS A
RECOGNITION OF HIS LABOURS IN THE FIELD OF ENQUIRY
TO WHICH HIS ENERGIES HAVE BEEN DEVOTED.

WILLIAM SMITH.

MORLEY, *August, 1884.*



Elizabethan House.



PREFACE.

IN issuing the fifth and last volume of *Old Yorkshire*, the Editor desires to impress on his contributors and subscribers the fact that it is from no lack of support, either in the shape of contributions or subscriptions, that he is compelled to abandon the work. Circumstances over which he had no control have arisen, which will not admit of his devoting that time and attention to the work which alone can ensure for it the maintenance in the future of that high position in the estimation of its readers which in the past it so happily attained.

In bidding "good-bye" to the many literary friends whose contributions have graced its pages, the Editor would again express his great indebtedness, as well as his sincere thanks, for the unvarying kindness with which they have assisted him in his labours; and to those gentlemen who have, during the progress of the work, volunteered communications, which, for various reasons (principally want of space), have been declined, he begs to acknowledge his obligations, and to express his sincere regret that it was not in his power to gratify their wishes. More especially in connection with the present volume has the unpleasant task of writing "declined with thanks," in regard to offered contributions, fallen to his lot, and he has never so written without a pang of regret.

Numerous as are the subjects which have found a place in the five volumes of *Old Yorkshire*, there are many more to which attention has not hitherto been given, and there would be no difficulty in extending the series to fifty in lieu of five volumes; and the Editor indulges the hope that some zealous antiquary may be induced to take up the work, and continue, year by year, to unfold, by means of text and illustration, the manifold, and indeed, inexhaustible subjects of interest appertaining to the county.

In relinquishing a work which has been, in the truest sense of the word, a "labour of love," the Editor would also desire to record his deep sense of the great kindness shewn by the contributors of illustrations, which have added materially to the attractions of *Old Yorkshire*, and have assisted him in his aim of publishing the work at a price that should place it within the reach of all classes of readers.

In conclusion, the Editor assures his readers he has neither desired nor aimed at reaping any pecuniary benefit from the publication. His sole reward has been the approval of his subscribers and the reviewers, and he feels himself thereby amply repaid for his labours.

His main object has been to awaken and foster a love for antiquarian and topographical research; and he indulges the hope that his modest efforts in this direction have not been without some measure of success.

Osborne House, Morley, near Leeds,
August 1st, 1884.

W. S.





ANTIQUARIANISM.

NOT until I began to prepare this paper was I quite aware how difficult a task I had undertaken. Any one who writes on a topic should be able to convey to his readers a clear definition of it; but in writing on Antiquarianism, I find a subject of delightful vagueness and most admired confusion. Shall we try what can be done with definitions or descriptions? Shall we say that Antiquarianism is the occupation of Antiquaries, and the study of Antiquities? But who are Antiquaries, and what are Antiquities?

1.—We owe the name of Antiquary to the post-Augustan Latin word *Antiquarius*, applied to writers or speakers that affected obsolete words and archaic forms of expression.

2.—In the middle ages *Antiquarii* were residents in monasteries whose occupation was to make new copies of old books, to whose care and skill later times are indebted for manuscript copies of the classical writers of Greece and Rome, of the Christian Fathers, and of the Sacred Writings themselves.

3.—More recently the antiquary was the keeper of royal cabinets of antiquities and curiosities gathered from other lands. Henry VIII. of England called John Leland his "Antiquary."

4.—In the year 1572, in Queen Elizabeth's reign, a society was formed by Bishop Parker, Sir Robert Cotton, William Camden, and others, for examining and preserving antiquities (papers discussed by them are still to be found among the Cottonian MSS. and books in British Museum), but "the wisest fool in Christendom," King James I. put a stop to their meetings, lest they should include politics in their

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studies, and "lead to the Disestablishment of the Church," as Hearne says. In Queen Anne's time, in 1707, a new society was formed. It included the famous names of Gale, Stukeley, and Rymer. Reconstituted in 1717, it obtained a royal charter from George II. in 1750, and was incorporated as "the Society of Antiquaries in London." George III., in 1780, gave the society a "local habitation" in Somerset House. Members of this Society were called "Antiquarians," and presently I shall have something to say about them.

5.—But there are Antiquaries who are not fellows of that society nor of any other. They are, it must be owned, an undefined and almost indescribable set of people who are supposed to concern themselves about Antiquities. So now we must ask, "What are Antiquities?"

Widely, and in the first instance correctly, the term is applied to all the remains of ancient times. Whatever has survived the past, whatever has escaped the ravages of time and the fleeting generations of men, belongs to the Antiquities. Starting backwards from any point which may be supposed to separate the new from the old, the present from the past, we meet everywhere with scattered remains of antiquity, with footprints on the sands of olden times, with waifs and strays from the sea of former ages, and so everything that the march of time and the progress of the ages have left behind is included in Antiquities.

But if this definition of Antiquarianism is correct, what then is left for the *Historian* to do? What difference is there between History and Antiquities? So gradually the meaning of the term "Antiquities" has been narrowed, and a distinction made between Antiquarianism and History, though the distinction is not very sharply drawn. Perhaps it may be thus stated: the *Historian* and the *Antiquary* both study the past, but the one studies the past for its bearing on the present, and the other studies the past for itself alone. The *Historian* records the lives, characters, and deeds of the past, the *Antiquary* is content to examine what they have left behind, as the visible results of their activities. The *Historian* deals with the political relations of men as nations, with the successive events and vicissitudes of their existence, with their principles, motives and achievements in their relations as causes and effects. It is his object to describe the origin and growth of political institutions and social conditions. He traces the progress of civilization, of religion, of arts

and science, and manufactures and commerce, of national life and manners. He tells of wars, and conquests, and treaties between nation and nation. He brings the past down to the present, and shows how the present springs out of and proceeds from the past. The Antiquary is content with the separate, isolated, and individual products of the past that the present offers to his notice. Architectural remains, ruined abbeys and grand cathedrals, sculptured monuments and ivy-clad castles, missals and manuscripts and first editions, old parchments, and coins and seals, any object that is *old*; whatever he can see, and handle, and scrape, and test, and label. He deals with real tangible *things*, not with theories, not with narratives.

But for a long space of time, in England at least, the study of antiquities meant only Greek and Roman antiquities. The attention of Antiquarians was confined, all but exclusively, to the antiquities of the classical peoples of Greece and Rome, or if there were any exception, it was the study of Jewish antiquities. As yet the ancient remains of our own country had received little attention, and our insular position shut out from us much acquaintance with other countries.

Then, as we learn from books like Adam's *Roman* and Potter's *Greek Antiquities*, painfully known in our youthful days, the range of antiquities included such knowledge of the internal condition of those countries and peoples as could be obtained from all sources of information. Adam and Potter draw no fine distinction between History and Antiquities. They describe the civil governments, the duties and rights of various classes of society, their courts of justice, laws, trials, and punishments, the religion of the people, their gods, temples, priests and sacrifices, their oracles and games; their wars, their weapons, apparel and pay; the social habits of the people, their funerals, marriages, and tombs, with innumerable details and particulars of the manners and customs of those great nations.

But in our days the range of antiquarian study has been widely extended and vastly deepened. The necessities of commerce and the activities of colonization have made us acquainted with many nations and their antiquities have become interesting to us. The countries of the world have been explored, and the wonderful remains of Egypt, Assyria, Persia, India, China and Japan, have spread a large book in many volumes before the attentive study of the Antiquary.

But even this wide range is not enough. The Antiquary finds everywhere fragments of the past which carry him beyond the limits covered by authentic history. The objects of his careful study lead him back to periods of time and conditions of human life of which there are no written records. Then he finds himself compelled to make inquiry into the origin of man himself, and into the very structure of the earth on which he lives. He becomes bewildered with the enormous mass of his antiquarian accumulations, and finds it absolutely necessary to divide and subdivide his immense task of investigating and classifying the materials he has to study. Gradually he finds that a change has taken place in the very nature of his work. He has been obliged to call science to his aid, and so Antiquarianism becomes Archæology, Palæontology, Ethnology, Numismatics, Sociology, etc., etc.; and he finds that Antiquarianism is still attaching itself to every known art and science as its basis and its support.

Still there is a distinction between the Antiquary and the Archæologist. The one collects the materials, the other arranges, classifies, and explains them. The one picks up flint weapons and arrow heads, bronze swords and iron daggers: the other speaks of the three great stages in the progress of human invention, and describes the *stone*, the *bronze*, and the *iron periods of mankind's* early life. The one is practical, the other is theoretical. Antiquarianism is an art, Archæology is the science. Where the Antiquary sees only curious remains of which the Historian is absolutely silent, the Archæologist reproduces forms of life, and conditions and habits of society long since left behind, and introduces us, if not to primeval man, to man just emerging from some lower form of animal life, and shows us how he first learnt to chip flints for knives and spear heads before he discovered the use of articulate speech, or found the comfort of clothes, and dwellings, and cooked food.

For all ordinary purposes, then, there is still a real difference between Antiquarianism and Archæology. The Antiquary is a homelier and more modest person. He likes to pick up odds and ends. He loves to poke among ruins and church yards. You see him haunting old curiosity shops and old book stalls. If the streets are up for a deep drainage, or the foundations of an old house are dug out, he is there. At home he has a room called his studio, or his den, or his museum, full of queer things, overflowing into other rooms of the house, sorely trying to the housewife's sense of neatness and order.

He loves to talk with tottering old men, and crones hard of hearing, of the former days and of the better ways. He loves to hear a good old Saxon or Danish word that the "forebears" used, or that lingers only in hamlets where our "rude forefathers" lived. Genealogies, brass rubbings, copies of odd epitaphs, rusty blades, coins green and worn with age, and such-like things fill him with joy and satisfaction. Yes, we still know what we mean when we speak of an Antiquary, although we express no surprise when, now and then, we find that our Antiquary is an Archæologist too, a man of wider research and more scientific spirit, even if he does not insist upon the late tertiary or quaternary period of geology, within which are found the remains of primeval man and his earliest arts, nor dogmatise on "natural selection," and "the survival of the fittest."

So long as the Antiquary was satisfied with hunting up scattered remains and examining curious relics, Antiquarianism could not be called a science. It was a study, a recreation, an amusement, perhaps a hobby. But even thus it had its uses and its pleasures. It prepared the way for science. It gathered materials for history. It became the parent of many sciences, of which it is still the nursing mother. At the same time it inspired wholesome interest in all that concerns man and his modes of life, in our ancestors and their ways and works. It was itself an improving, humanising study. It filled up many vacant moments with pleasant occupation. It diverted many anxious thoughts, and solaced many sad feelings. It may be truly said that no genuine Antiquary could ever be a brute or a churl.

Sometimes, perhaps, the Antiquary is a simple, harmless, credulous man. He thinks he has made a wonderful discovery, he has lit upon a precious treasure, he has some grand secret, until he receives the rude shock of better knowledge. Like Sir Walter Scott's fine old Antiquary, Jonathan Oldbuck, of Monkbarrow, who had found the spot on which took place the final conflict between the Roman Agricola and the Caledonians, to be no other than the Cairn of Kinprunes, on his own estate. He had bought the worthless bit of ground for acre by acre of his best cornland. "But then it was a national concern!" And was he not well repaid when he found a sculptured stone which bore a sacrificing vessel and the letters A.D.L.L., which could mean nothing less than Agricola, Dicavit, Libens, Lubens. And were there not distinct traces all around that Cairn of Kinprunes must be "Castrum Pruinis?" "Is not here the Decuman Gate? Here are *porta*

sinistra and *porta dextra* well-nigh entire, and there is the very Prætorium." Are you not sorry for Monkbarns when that horrid voice of Edie Ochiltree croaks out "Prætorian here! Prætorian there! I mind the bigging o't. And the stone has four letters on it, that's A.D.L.L., Aiken Drum's Lang Ladle."

Who does not call to mind "that immortal discovery of Mr. Pickwick, which has been the pride and boast of his friends, and the envy of every antiquarian in this or any other country." How that distinguished man discovered a stone with a "strange and curious inscription of unquestionable antiquity." How he lectured upon the discovery at a general meeting of the learned society. How a skilful artist had made a faithful picture of the curiosity, and presented copies to the learned societies. How Mr. Pickwick wrote a pamphlet containing ninety six pages of very small print, and twenty seven different readings of the inscription, and was in consequence elected an honorary member of seventeen native and foreign societies. How that none of the seventeen could make anything of it, though all agreed that it was "very extraordinary." How that heart-burnings and jealousies without number were created by rival controversies which were penned upon the subject. And how that wretched Mr. Blotton "with a mean desire to tarnish the lustre of the immortal name of Pickwick," found the man from whom the stone was purchased, who did indeed assert that the stone was ancient, but as for the *inscription*, he had himself rudely carved it, as so many other idle seekers after immortality do, with his own name, as witness BILL STUMPS, HIS MARK.

No end of fun has been poked at "the Antiquaries" from the very first. The London Society, as we have already said, was formed in 1717. In 1728 the Society began to hold its meetings at the Mitre Tavern, in Fleet Street, on Thursday evenings, when the meetings of the Royal Society had closed. We have a graphic account of one of their meetings, written by a Rotherham man, and this is a bit of local history which seems to have escaped the notice of Mr. Eastwood, in his account of *Ivanhoe*, and of Mr. Guest, in his records and relics of Rotherham; nor has it yet found a place in the volumes of *Old Yorkshire*. A boy, named James Cawthorn, born in 1721, received his education in part at Rotherham, at the Old Grammar School, I suppose, took his M.A. degree, and became Master of Tunbridge School. He

was killed by a fall from his horse in 1761, in his 40th year, and was buried at Tunbridge Wells.

He has a good natured fling at the Antiquarians—

“Some Antiquarians, grave and loyal,
Incorporate by Charter Royal,
Last Winter, on a Thursday night, were
Met in full senate at the *Mitre*.
The President, like Mr. Mayor,
Majestic took the elbow chair,
And gravely sat, in due decorum,
With a fine gilded mace before him.
Upon the table were displayed
A British knife without a blade,
A comb of Anglo-Saxon steel,
A patent with King Alfred's seal,
Two rusted, mutilated prongs,
Supposed to be St. Dunstan's tongs,
With which he, as the story goes,
Once took the Devil by the nose.”

They proceed to business and discuss grave matters.

“At length a Dean, who understood
All that had passed before the flood,”

Reminds his learned brethren of his great talents and wide experience ;

“For I, like you, through every clime,
Have traced the steps of hoary time,
And gathered up his sacred spoils
With more than half a cent'ry's toils.
Whatever virtue, deed, or name,
Antiquity has left to fame,
In every age, and every zone,
In copper, marble, wood, or stone,
In vases, flow'r pots, lamps, and sconces,
Intaglios, cameos, gems, and bronzes,
These eyes have read through many a crust
Of lacker, varnish, grease, and dust.”

With such a title to their attention, he announces his discovery of a rare treasure :—

“I here exhibit to your view
A medal fairly worth Peru ;
Found, as tradition says, at Rome,
Near the Quirinal Catacomb.
He said, and from a purse of satin,
Wrapped in a leaf of monkish Latin,
Drew out a dirty copper coin.”

The effect was sublime :—

“ Still as pale moonlight, when she throws
On heaven and earth a deep repose,
Lost in a trance too big to speak,
The synod eyed the fine antique.
Examined every point and part,
With all the critic skill of art ;
Rung it alternate on the ground,
In hopes to know it by the sound ;
Applied the tongue’s acuter sense
To taste its genuine excellence.
.

Nor yet content with what the eye
By its own sunbeams could descry,
To every corner of the brass
They clapped a microscopic glass,
And viewed in raptures o’er and o’er
The ruins of the learned ore.”

And then they give their opinions, grow angry in debate, scoff
and scorn, and sneer and storm. Whilst the tempest rages,—

“ Tom, a pert waiter, smart and clever,
.
Curious to see what caused this rout,
And what the doctors were about,
Slily stepp’d in to snuff the candles,
And ask whate’er they pleased to want else.
Soon as the synod he came near,
Loud dissonance assailed his ear,
Strange mingled sounds, in pompous style,
Of Isis, Ibis, Lotus, Nile.”

As soon as he sees “the coin, the cause of all their noise,” he
bursts—

“ ‘ And is this group of learning
So short of sense and plain discerning,
That a mere halfpenny can be
To them a curiosity ?
If this is your best proof of science,
With Wisdom Tom claims no alliance ;
Content with nature’s artless knowledge,
He scorns alike both school and college.’ ”

A terrible storm is rising, but—

“ The tempest eye’d, Tom speeds his flight,
And, sneering, bids them all ‘ Good night ;’
Convinc’d that pedantry’s allies
May be too learned to be wise.”

The essayists of the 18th century are nearly all of Tom's opinion. The *Spectator*, the *Rambler*, the *Connoisseur*, the *Tatler*, the *Idler*, and the *World* either deride the Antiquarians or treat them with faint praise. Dr. Johnson, in the *Rambler* of Dec. 29, 1750, the year of the Society's incorporation, gives a very absurd account of a virtuoso who collected, at ruinous cost, an odd mass of rubbish. In his collection were bottles containing what once were "an icicle on the crags of Caucasus," "snow from the top of Atlas," "dew brushed from a banana in the gardens of Ispahan," and "brine that once rolled in the Pacific Ocean."

A few days later, Jan. 1, 1751, the *Rambler* writes more seriously. There is a sentence quite prophetic. "It is impossible," he says, "to determine the limits of enquiry, or to foresee what consequences a new discovery may produce." Even Johnson himself would be surprised if he could now see what "consequences" have followed from antiquarian research in the hundred and thirty years that have passed since he wrote the words. Still he ranks the Antiquary low on the rolls of learned men. "The virtuoso," he says (Nov. 26, 1751) patronisingly, "cannot be said to be wholly useless. The collections he makes may be of service to the learned. But to dig the quarry, or to search the field requires not much of any quality beyond dogged perseverance." He pities the waste of *life*, but thinks there is not much waste of *talent*, or perhaps none of the assembly was capable of any nobler employment. "It is better to do little than to do nothing, and he who is never idle will not often be vicious."

Those times have long since passed away, and in England, in Germany, in France, and in America also, Antiquarianism has survived ridicule and won respect. The desultory pursuit of fragmentary antiquities grew into an important science, or rather spread itself into a group of sciences, which even now, on account of their common origin and kinship, cannot be sharply distinguished. The unscientific Antiquarian is the parent of them all. He has rendered eminent service to the student of nature and of man. All branches of knowledge have been enriched by his labours. His contributions to science form, if not their most valuable, still a very considerable part of all their worth. History has been remodelled by Archæology. The very conception of what the history of a country should be has been changed by it. At the present day what a revolution has taken place in our ideas respecting the great eastern empires of antiquity. The histories

of Egypt, Assyria, and Persia have to be re-written, or written for the first time, in consequence of recent explorations and discoveries, which at first seemed to be only curious remains, unintelligible and undecyphered, dug up by Layard, and Botta, and Smith, and Rassam on the banks of the Tigris, the Euphrates; and the Chebar; but now explained by the still more wonderful decyphering of the Hieroglyphics of Egypt, and the cuneiform inscriptions of Assyria, certainly one of the grandest triumphs of modern learning, sagacity, and perseverance. Nor do these discoveries affect only our knowledge of those old world empires. They have a living interest, to all Christendom at least, inasmuch as they throw strangely fresh light on the Hebrew language, and help to determine the meaning of many an obscure biblical word, and still more to establish the historical accuracy of Old Testament history; to put light and life into names and places which, to the Bible student, have hitherto been names and nothing more.

Another example of like character is afforded by the beautiful and precious collection of antique objects made in Cyprus by General di Cesnola, which the British nation was too poor to buy, but was purchased for the Metropolitan Museum of New York; a collection, gratifying the love of beauty by the sight of gems, and gold and silver work, statues and vases, even apart from archaeological interest; helping also to clear up the history of Greek art by showing how much it owed in its progress and developement to Assyrian and Egyptian influences passing through the Phœnicians to the Greeks, and throwing new light on Philological studies, from the Greek, Phœnician, and Cypriote inscriptions likewise dug up by General di Cesnola.

In like manner also, but as yet to an unknown extent, is the early history of Greece and Asia Minor indebted to the surprising labours of Dr. Schliemann at Mykenæ, and on the site of Homer's Troy.

Still more interesting and important are the results of the Palestine Exploration Society, and the Surveys of Western and Eastern Palestine. One of the latest and most remarkable discoveries is that of an inscription in the tunnel through which flowed the water to supply the Pool of Siloam. An inscription first discovered by accident, then copied roughly by a German investigator; better done afterwards by Prof. Sayce, of Oxford, and still more accurately by Mr. Guthe. Prof. Sayce gives a curious account of the inscription in his small book "Fresh light from the ancient monuments," and he shows that the tunnel was excavated exactly as Mont Cenis and Mont St. Gothard

tunnels were, by workmen beginning at both ends and meeting in the centre ; a curious confirmation of an old saying, that " There is nothing new under the sun."

But Archæology or scientific Antiquarianism does not stop within the line of historic ages and nations. It steps boldly into the regions of the dark untrodden past. It asks questions respecting the pre-historic life of man, and it makes researches into the stages of his progress, and strives to retrace every step until it discovers his very beginning ; and even beyond the first appearance of man it searches for the first forms of animal and vegetable life, and seeks to know how this great globe itself was formed out of original elements. The books of the Archæologist are the strata of the earth's crust, and the fossils which it contains. Geology and Palæontology are but branches of his study. He finds the earliest traces of man and of his works in that portion of the earth which geologists call the tertiary period, when, after a long age of tropical heat, followed by another long age of ice, there came the gradual thaw of the diluvial epoch. Then leaving the first traces of man far behind, he turns over the strata of the earth as the leaves of a mighty book, until there are no more chapters to read, and so the earth itself becomes to him only a small portion of that mightier Book, whose words are worlds, and whose sentences are systems.

Into this vast and limitless domain the mere Antiquary does not venture. He is content to be the Historian's quarryman. He aims no higher than to be the Archæologist's sapper and miner. And yet what splendid scope, and what endless variety of interest are left for him. He need not again become a mere virtuoso, or dilettante, the scoff of poets and essayists of the 19th century. Even for a stay-at-home Englishman, is there not ample work, with rich instruction and rare amusement ? Nor need Antiquarianism become a profession or the business of life. Mr. Guest, of Rotherham, has showed us how it may become the solace and recreation of age, for at the green old age of 80, he prepared and passed through the press that fine topographical and antiquarian work, " Historic Notices of Rotherham."

How many of us might find in Antiquarianism a change of occupation, healthy alike to body and to mind ? What new life might it not give to Mechanics' Institutes and Literary Societies if each member would contribute his researches to the common stock. If the more conspicuous and remarkable monuments of antiquity are

exhausted, are there not still old village churches, and manors, and farms, ballads and legends, the folk-lore of the peasantry, half obliterated traces of old habits and customs, fragments of olden language and olden opinions and theories, relics of art and manufacture, inscriptions on buildings and tombs and monuments, old books, old MSS., old deeds; heraldry, with seals, and brasses, and stained windows, and family genealogies; costumes, as seen in old engravings, and pictures, and illuminations; coins, rings, and amulets. All these things and many more might afford pleasure, cultivate taste, extend the bounds of our knowledge, fill up pleasantly what otherwise were listless or unhappy or illspent hours.

How full of instruction and amusement, and how full of materials for the future Topographer and Historian of the greatest county of England are the volumes of *Old Yorkshire* already in the hands of our readers, to which we venture to hope this volume will be a worthy companion.

F. J. F.





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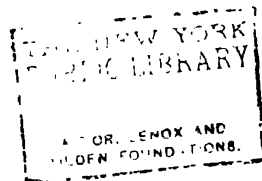
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Roundell of Gledstone.

Arms. Or. a fesse, gules, betw. three olive branches vert.
Crest. A sword, in pale, argent, hilt and pommel or, gripe gu.

SEE PAGE 183.



OLD YORKSHIRE.

YORKSHIRE ANTIQUITIES.

BEVERLEY IN THE PAST.

THERE is as much to interest the philosopher as the antiquary in the history of Beverley, illustrating as it does in a marked manner the method in which the early inhabitants of this country rose by their own energy and industry from the condition of serfs into that of traders—free men living in free cities. The very first records of this, the chief town of the East Riding, are grants by Archbishop or Sovereign of exemptions, on the one hand, from burdens and exactions which kept the rest of the population in poverty and degradation, and of privileges, on the other hand, naturally tending to elevate the social status of the recipients. Like so many other towns, Beverley owes its



Arms of Beverley Minster.

We may date the commencement of the town from the eighth century of the Christian era, when in that wild and wooded district of

Northumbria known as Ondyrawuda, or *Silva Deirorum*, John, Archbishop of York, founded a church and monastery, the former of which has survived to enshrine his memory in one of the grandest and most beautiful fabrics ever dedicated to the worship of the one true God. The situation selected for the convent was already occupied by a small Saxon church which St. John enlarged, and was called Beverlac, or lake of Beavers, "*quasi*," says Leland, "*locus vel lacus castorum, dictus a castoribus quibus Hulla aqua vicina abundebat.*"

Here, under the eaves of the monastery and the protection afforded by the venerated memory of its founder and patron, St. John of Beverley, rose and grew a little town which about 935 was given to the Church of St John by a charter of King Athelstan, granted in a fervour of gratitude for a great victory over the Scots, gained, as the King believed, by the miraculous assistance of the saint himself. Not only the lordship of the town, but certain privileges tending to benefit the inhabitants, were conferred by this charter, such as power to hold a court and therein adjudge local causes, power for the townsfolk to buy and sell within the demesne, for the Archbishop to appoint a coroner, etc. Edward the Confessor subsequently confirmed this charter, but the more cautious terms of his letters-patent are "I will that the Minster and district adjoining be free as any other Minster is."

In the days of William the Conqueror, the influence of St. John of Beverley proved powerful to protect church and town from the terrible vengeance taken by the Norman upon all the rest of Northumbria. The King's superstitious fears being roused by the sudden death of one of his captains who sought to despoil the Minster, he not only withdrew his troops from the immediate neighbourhood, but greatly enriched the church and confirmed all its privileges, saying "It shall all be free from me and all other men excepting the bishop and the Minster priests." From this date the town naturally began to increase in trade, population, and size. In 1121 Archbishop Thurstan conferred upon the inhabitants of his demesne at Beverley the name and status of free-men, declared them "free and quit from all toll throughout the whole shire of York," and gave them a Hanshus, or Guild-hall. The banner of St. John of Beverley was displayed in the battle of the Standard, 1138, and we cannot doubt that valiant men of Beverley fought thereunder. In the reign of Henry II., the town was already the seat of a thriving trade in cloth; but at the close of that reign suffered from a disastrous conflagration, which destroyed the collegiate church and almost the entire town. In spite of this the inhabitants contributed so handsomely to ransom Richard I. from an Austrian dungeon, that by charter dated at Worms the King firmly established all their liberties derived from Thurstan or his successor.

In fact, from every monarch till the reign of James II., Beverley received formal recognition of its charters, paid for with hard cash, the royal donors being firm believers in the somewhat Yorkshire maxim, "nothing for nothing," and it being the current belief in those days

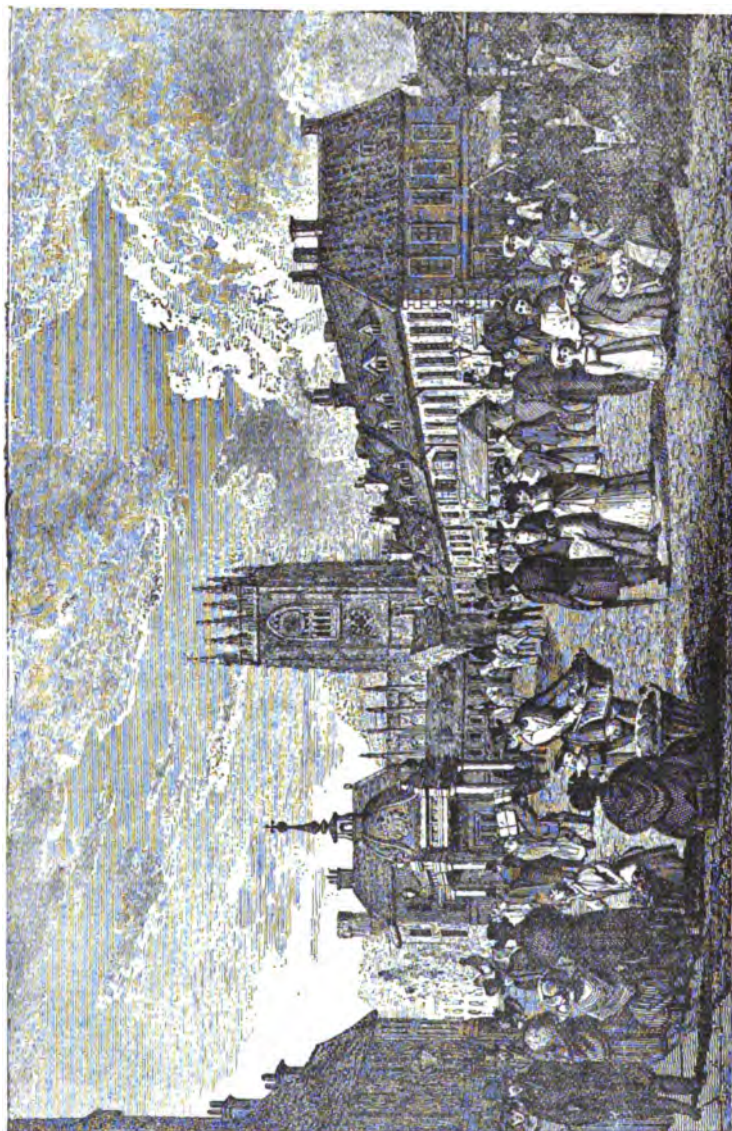
that the validity of written documents diminished as their age increased. From King John the burgesses received their first *royal* grant of freedom in 1299, and paid 500 marks (equivalent to nearly £5000 sterling of our currency) for that gift, which freed them from all toll, pontage, passage, stallage, etc., throughout the entire realm "saving the liberties of the city of London." Armed with this instrument, they quickly resisted a serious encroachment upon their liberties made by the Archbishop of York, who, to prevent the townsfolk's egress from Beverley over any of his pastures or woods (which quite surrounded the place), dug a ditch and put a palisade; but their charters prevailed, and the Archbishop had to give way. Early in the next reign the town was paved; and Henry gave the burgesses several charters, one exempting them from the unjust and trade-destroying law under which, if a trader or citizen of one town happened to be passing through another, and any inhabitant of the former owed a sum of money to any inhabitant of the latter, such creditor might detain the unfortunate passenger and his goods for payment of such debt, although he had no connection whatever with the matter.

About 1272 the people of Beverley made a very practical use of John's grant, successfully establishing a right thereunder to occupy stands at the fair of St. James of Watre without payment of any dues. About the same time other little shrewdnesses of the Beverley character were displayed, for upon a commission of enquiry into the decadence of the revenue, it was reported that "the burgesses of Beverley bought by a great measure, greater than the appointed measure by one wainim, and sold by another measure as much less than the appointed one," and that "no cloth made in the said town contained the appointed breadth."

In 1282 William Wickwaine, Archbishop of York, who had already given the town the pasture of Figham, presented the burgesses with a meadow called Utengs, and a substantial property in the Market-place then called Biscopdyngs, afterwards called Butter-dings, (because butter was retailed in front of the houses), but sold by the Corporation within the last sixty years. There is good reason to believe that at this time Beverley was a walled town.

In 1321 Beverley only escaped destruction at the hands of the Scots, who had thus far southward pursued Edward II., by the payment of a large bribe. In the next reign the population numbered over 4,000 souls, nearly double that of Hull; and Beverley ranked as one of the first towns in the kingdom. It also received the splendid boon of a free gift to the burgesses from Archbishop Neville, by deed dated April 2nd, 1380, of those 400 acres of beautiful and undulating ground so well known as Westwood, and which then constituted a veritable and valuable forest. The town kept two market days by ancient custom, viz., Wednesdays and Saturdays, and possessed, in 1447, five bars—Norwood bar, North bar,*South bar, Keldgate bar,* and Newbegin bar.

*Without each of these bars there was, at the close of the fourteenth century, a leper's house.



Market Place, Beverley.

The reign of Henry VII. witnessed a slight change in the town's constitution. At that time the freemen elected a council of thirty-six who held office for life, and annually appointed twelve of their number, called governors, to control the town's affairs in conjunction with the twelve ex-governors of the third year previous, and with six burgesses chosen from the commonalty. This standing committee of thirty proving too large for convenience, the twelve ex-governors were by an ordinance made in 1493 dispensed with, and the acting council thus reduced to eighteen.

The various trade guilds of the town, whose chiefs were styled Aldermen, still continued, however, to regulate the affairs of their respective trades by bye-laws which, so long as they did not clash with the proper relationship of the guild to the town at large, could not be over-ridden by the governors. In 1502 Beverley became the principal mart in the East Riding of those travelling London traders, who annually carried into the provinces articles which the capital chiefly manufactured, such as church ornaments, brass work, bedding, books, etc., and the sale of which in this manner the city magistrates had vainly endeavoured to stop in order to compel the county folk to resort to London. This market lasted fourteen days, and was known as "Cross Fair," probably because it was held round the market cross. In 1599 one Hugo Goes, or Goose, set up a printing press in Beverley, but the enterprise proved unremunerative and had to be abandoned. About 1545 Leland, the antiquary, described Beverley as "large and well buildid of wood," and it was then divided into ten wards. In the fifteenth year of Queen Elizabeth, the town, so to speak, attained its majority, for by the Queen's letters patent, dated 24th July, 1573, her ancient and populous town (for so it is described) was made a "free town of itself," given a Corporation by the title of "Mayor, Governors, and Burgesses," a guildhall, recorder, town clerk, constables, a gaol, a court of record, a Wednesday market with a court of piepoudre, and a restoration of the burgesses' ancient but long-disused privilege of returning two members of Parliament. In 1584 the destruction of Westwood was commenced, 1000 trees being cut down and sold in that year. Contemporaneously with this, but only of course as a coincidence, the town began to decay; and in 1599 Elizabeth forgave the burgesses their proportion of certain 15ths and 10ths given her by Parliament, because there were then 400 houses in the town utterly decayed and uninhabited, besides which the Corporation were burdened with a great number of paupers and the maintenance of 80 orphans. In 1610 the town suffered from the plague, and the register of St. Mary's parish mentions an unhappy 40 "yat was shuffled into graves without any reading over them." During the civil wars Beverley suffered from both parties, was plundered by the Royalists to the extent of £20,000, and lost the ancient Church of St. Nicholas, or Holme Church, founded by St. John of Beverley. Charles II. granted the town a new charter, empowering the burgesses to elect yearly thirteen of their number (out

of twenty-six nominated by the Mayor and Governors), to represent them in the Corporation, these thirteen with the twelve governors forming the common council of the borough. James II. gave Beverley the last charter in her history, which substituted the title of aldermen for that of governors, but reserved to the monarch the dangerous power to remove at his royal pleasure any member or official of the Corporation. The municipal body still continued thus to consist of Mayor, 12 Aldermen, and 13 Burgesses, until it was re-modelled under the Reform Act, and now consists of a Mayor, 6 Aldermen, and 18 Councillors. The present population is over 10,000; the town is divided into two wards, St. Mary and Minster, the latter consisting of the united parishes of the Minster and St. Martin, and may be said to have in tanning a staple trade. The freemen possess four common pastures—Westwood, Hurn, Figham, and Swinemoor, containing about 1200 acres, and controlled by twelve pasture masters appointed by the general body of freemen.

Beverley was in the mediæval times called *Beverlega*, and afterwards *Beverlac*. Whether *Beverlac*, French, or *Beverlacus*, Latin, be the most ancient way of spelling this word it is impossible to ascertain,



Corporation Seal.

as it is as often found in old manuscripts written without a sign of contraction as with it. The oldest common seal we know of has a figure representing St. John of Beverley, sitting on the fridstol, with a beaver at his feet, which, according to the opinion of Francis Drake in his "*Eboracum*," app. CII., was introduced by Archbishop Savage, who was translated in 1501, because that Prelate's arms are impaled with the old arms of the See of York in one of the shields. The circumscription is "SIGILLUM . COMMUNITATIS .

BEVERLACI." The seal now in use measures 2.3 inches in diameter, and bears the legend—"SIGIL . MAIOR . GUBERNAT . ET . BURGENS . VILLÆ . DE . BEVERLA," on the field, the arms of the town, argent, three bars wavy azure, on a chief of the last, a beaver with his head turned biting his tail. The right of a common seal is granted in Elizabeth's charter, which also mentions the various preceding charters of archbishops and kings. Queen Elizabeth also conferred extensive property on the Corporation, and restored its privilege of sending two Members to Parliament, until the passing of the Act 33 and 34th Vict., c. 21, when it was then disfranchised. The court seal bears the inscription, "SIGILLUM . PROVINCIÆ . EURUICSCIRÆ . ORIENTALIS," in the field a shield of arms or, an eagle displ. azure. In Foster's "*Visitation of Yorkshire in 1584-85*," p. 49, is a drawing of an early seal, circular:—Device a lion pass., with a branch of leaves springing from under his fore feet and passing over his back. Legend:—"SIGILLVM . BVRGENSIVM . BEVRIACI." The arms of Beverley are:—

Quarterly I. and IV. or, an eagle displ. azure. II. and III., argent, three bars wavy azure, on a chief of the last a castor-beaver with his head turned biting off the castor, all or.

No account of Beverley, however discursive, could be considered in any degree complete, unless it comprised some extended notice of that masterpiece of Gothic art, its glorious MINSTER CHURCH;—that priceless bequest of mediæval piety, the very sight of which, as it stands like an embodied prayer, gladdens the heart even in this “age more curious than devout.” Here, whilst the gracious dews were still fresh upon the earth in the bright dawn of the Gospel day, had rested the feet of those who brought glad tidings: and when in A.D. 700 John of



Beverley Minster.

Harpham, “*primus doctor Theologiæ in Oxonia*,” who from an obscure Yorkshire hamlet had risen to the see of York, visited this woody corner of his diocese, he found a parish church, like a light shining in a dark place, and out of reverence for its antiquity, and, perhaps, partly because it was dedicated to the Evangelist after whom he was named, he converted it into a priory, assigning to it monks for whose prior he appointed a place in the nave, rebuilt its presbytery, and endowed it with broad lands and pleasant pastures in many adjacent parts of his province.

Here, too, when he had laid aside the care of all the northern churches, which he had borne for nearly thirty years, he retired to die, and departing in the odour of sanctity was buried within the priory,

thus conferring upon it a second dedication ; and here his bones have since remained, long giving, so it is said, healing to the sick, sight to the blind, and victory to the English arms.

From John's death until the reign of Athelstan nothing is recorded of the history of the church of Beverley, except that it was pillaged and destroyed by "the heathen men" in 866, and laid in ruins for three years, "after which the priests and clerks who had survived, returned and repaired it." But John, though dead yet spake ; and it is related that when Athelstan was marching north to fight the Scots, he met near Lincoln a band of pilgrims "singing and rejoicing," and learning that they came from Beverley, where the bones of a holy man were daily working miracles, he turned aside to visit the shrine wherein they lay. The King, reaching Beverley, entreated the aid of John in his campaign, and, taking a banner from the church, pledged himself to show high honour to the priory, and enlarge its endowment, if he returned successful from the war. Not only was he victorious, but, at the instance of John of Beverley, was vouchsafed an open token that the Scots ought always to be subject to the kings of England, in the shape of a marvellous cleft which his sword made in a great stone near Dunbar ; a miracle to which Edward I subsequently appealed when justifying at the Papal Court his claim to the Scottish crown. Mindful of his kingly word, Athelstan, on his return, gave to the church of St. John of Beverley its first charter (A.D. 938), conferring upon it the right to possess villeins, to try causes, to apprehend excommunicate persons, to inflict capital punishment, to hold the office of coroner, and the rights of sanctuary : privileges not likely to be abused by the churchmen of that day, and sure to attract round the priory a numerous and orderly population. Indeed, we are expressly told that "*ab ho tempore devenit villa Beverlaci esse amplior, et populi fuit magnus confluentus.*"

Athelstan, in fact, may be said to have refounded the church, since he made it collegiate for Canons Secular ; and as its history here takes a fresh departure, it may not be out of place to touch for a few moments upon a remarkable relic which the church yet possesses of Athelstan's charter, and of the rights of sanctuary given thereby, for in St. John's of Beverley is still to be seen the FRIDSTOOL, the chair of peace, or of security against molestation guaranteed by law to those under special protection.* Du Cange derives the term from the Anglo-Saxon *frid* (peace) and *stol* (seat), and he specially alludes to that at Beverley, which is a chair of one entire stone said to have been removed from Scotland, in these words:—" *Erant hujusmodi cathedra complures in Anglia—Beverlaci autem celeberrima, quæ priscorum Regum benignitate, asyli nacta privilegium, tali honestabatur inscriptione 'Hæc sedes lapidea Freedstol dicitur, i.e., Pacis Cathedra, ad quam reus*

* "Frythstol" occurs for "refuge" in a Saxon version of the 17th Psalm, and is used for "asylum" in the preface to the laws of Alfred.

fugiendo perveniens, omnimodam habet securitatem."* The Fridstool was intimately connected with the privilege of sanctuary. It stood on one side of the altar, and in it the refugee at once seated himself until fully admitted to the right of sanctuary. We learn that at Beverley it was the duty of the Bailiff of the town, immediately that he heard of the arrival of a fugitive, to enquire of him "what man be killed, and wher with, and both ther names," and then to administer an oath that the culprit would be "trew and feythful" to the Archbishop of York, lord of the town, to the provost of the same, and the canons and other ministers of the church, of good behaviour to all in the town, would carry no weapon, be always ready to aid in quelling strife or fire within the town, etc., etc., and for this the Bailiff was entitled to a fee of 2s. 4d., whilst 4d. was paid to the clerk of the court for inscribing the fugitive's name in the Sanctuary Register, and he was then safe anywhere within the *leuga*, or sanctuary circuit.

As I have said in a previous part of this paper, Edward the Confessor confirmed Athelstan's charter, willing that the Minster and its precincts should be free as any other Minster: and even William the Conqueror, when ravaging all the north country with fire and sword, spared St. John's Minster and its liberties, not only establishing its privileges and increasing its possessions, but also withdrawing his army from the neighbourhood in order not to disturb its peace. It may be true enough that a sudden and fatal accident to one of his soldiery, sacrilegiously violating the church (readily ascribed in that day to the miraculous intervention of the saint), worked upon the King's superstitious feelings; yet the fact is a curious and suggestive one, evidencing, like Henry V.'s subsequent charter in 1416 that the feast of St. John of Beverley (25th October) should be kept all over England, how rare and striking in his own times were the virtues and learning of him whose repute could so influence men's minds for centuries after his death.

As established by Athelstan, the collegiate society consisted of seven canons secular and seven clerks, who dwelt together in a clergy-house, or Bedhern,† that is to say a retired or separate residence for dwelling and prayer, which stood, according to Warburton, in Minstermoor-gate, now called Barton-hall garth. To these were added by Archbishop Alfric Puttoc an eighth canon with his vicar, a precentor, a chancellor, and a sacristan. In the same year (1037), John was canonized, and Alfric reverently removed his bones from their first resting place in the porch or entering-in of the church, to the nave, erecting over them a costly shrine; he also enlarged the bedern. And more than this, availing himself of his authority over the townsfolk, he ordained that thrice annually they should follow the relics of St John about the town, barefoot and fasting!

* This inscription is said by Leland to have been on the chair when he visited Beverley: but no trace of it now remains.

† Beddern: *Refectorium*.—Manning's *Sax. Dict.*

Apparently the collegiate body possessed no dean, or recognized head, for *circa* 1070 dissensions arose amongst them as to jurisdiction and otherwise, which, coming to the ears of Thomas, the first Norman Archbishop of York, he went to Beverley, and with the assent of the canons and clerks ordained and constituted his nephew to be their provost, or *præpositus*, giving him supreme authority over the temporal possessions and subjects of the provostry, the advowsons of all chapelries, and the patronage of the clerks, precentor, and other officials of the church and bedern; an office of dignity and trust, subsequently held by the famous Thomas-a-Becket, and the powers of which were greatly magnified and extended by their successive holders. Indeed Thurstan, second provost, became Archbishop of York, and added to the collegiate body a ninth canon with his vicar, ordaining that the profits of the canonry should belong to the Archbishop *pro tem*, and be called his prebend.

The next event of moment in the history of the church is its total destruction by fire in September, 1188; nearly five centuries after which (1664) was found in opening a grave a sheet of lead containing ashes and some beads, with a Latin inscription recording the fire and stating that in 1197 search was made for the relics of the blessed John, and those bones being found in his sepulchre, were re-interred there. There they reposed undisturbed until 1736 when they were again taken up and replaced under an arched vault of brick, specially erected for their protection.

Like most Saxon churches, the original building enlarged by St. John was no doubt constructed of wood, and we have nothing but inference to guide us as to what was the condition of the edifice at the time of the fire. We know generally that the Norman style and the Norman workmen were introduced into England by Edward the Confessor, and that immediately after the Conquest the Norman clergy and monks were very active in building. We also know in particular that Archbishop Puttoc built a shrine in the church, that in 1050 Kinsius added to it a high tower for bells, and that in 1061 his successor, Aldred, built a new choir; and we may certainly assume that all these erections were of stone, and that it was a stone edifice of Anglo-Saxon or early Norman character, with a tower, probably, like that of Deerhurst, (Gloucestershire,) or Barton-on-Humber, which perished in the great conflagration. Whilst we mourn the loss, then, of what would have been, if it had survived to our times, an invaluable relic of English ante-Gothic architecture, we may still find comfort in the fact that out of the ashes of the destroyed church gradually rose that singularly rich and beautiful specimen of the Early English Gothic which we possess in the choir and transepts of the present building.

From ordinances relating to the internal economy of the church, issued by Thomas Arundel, Archbishop of York, in the closing decade of the fourteenth century, we learn the number and offices of the persons forming the collegiate body as it existed, doubtless, at the

Dissolution. There were nine canons and prebendaries, nine canons' clerks, and nine vicars, seven chantry chaplains, seven parsons,* and seven parsons' clerks, a precentor and his clerk, a sacrist and his two clerks, a chancellor, two thuribulars, eight chorister boys, and two vergers. Over these, of course, was the provost, who managed the business affairs of the church, but had neither stall in the choir nor seat in the chapter. His jurisdiction was, however, very extensive, and we find from a MS. Register of 1416 that he exercised the privilege of granting probates of wills, and issuing letters of administration, in the cases of persons dying within the provostry.

In 1544 the lordship and manor of Beverley were granted to Henry VIII by the then Archbishop of York, but the advowson of the provostry was retained. Yet that, too, speedily fell into the king's hands, it being surrendered by Reginald Lee, the last provost, for a mess of pottage in the shape of a life annuity of £49.

For a few years the collegiate body survived; but only to fall in the first year of Edward I, when its estimated value was about £600 per annum; after when a great portion of its property was given to the Corporation of the town.

So passed away from history the collegiate church established by King Athelstan. It had not been free from the weaknesses of the middle ages; for the reprehensible and unaccountable custom of the annual Feast of Fools, and the mockeries of the Boy Bishop, had frequently defiled its altar, but it had certainly been a centre of the religious life of the day; and, purified now from the errors and superstitions of the past, has survived in another form to do the humble but glorious work of a parish church, such as it was when good St John first found it.

In the eighteenth century the fabric was restored by Mr. Hawkesmore, and since has been systematically kept in a state of repair befitting a building which comprises in itself some of the most beautiful work of the three divisions of Gothic architecture.

From a MS. in the possession of Mr. Smith, the editor of this work, and dated in 1692, we learn that "there is two pictures in ye church in one frame, esteemed to be the pictures of King Athelstan and St. John of Beverley, and ye wordes 'Als fre mak I the as herte can wishe or eigh se' are subscribed," and "yat ye saide pictures are publike." Their place, however, knows them no more.

Near to the Minster, and on the N.E. side thereof, formerly stood a Priory of the Dominicans. The site was given by one Master Stephen Goldsmith, whose title appears to point him out as an ecclesiastical dignitary. John Leland, in the time of Henry VIII., mentions "The Blak Freres, as sum say, of one Goldsmithes Fundation,

* Originally styled *Berefellarii*; a name now (1391) dropped as vulgar and ridiculous for that of parson. "*Sed quia eorum turpe nomen Berefellariorum patens risu remanebat, dictos septem de cætero non Berefellarios sed Personas volumus nuncupari.*"

and so of the Townes; but the Lord Darcy, of the late Tyme strove for the patronage of it with the Toun.* The friar-preachers entered Beverley with the sanction of Walter Gray, Archbishop of York, whom Matthew Paris describes as a man 'magni consilii et profundi pectoris.'† It is probable that Henry III. erected the buildings, or at least the main part of them. The house, which accommodated upwards of forty religious, was certainly begun before the year 1240, when the provincial chapter of the order was held here. Early in 1449, the dormitory and library of this Priory were unfortunately burnt down, which was a very severe trial for the poor community. The seal of the convent is gone, but those of the provincial and prior are still in a good state of preservation. That of the provincial prior bears the figure of St. Paul seated, holding his emblems, the book and the sword; on each side of his head the letters *thc*: in the exergue the effigy of the prior in the attitude of supplication: legend, SIGILLU PRIORIS P'VICIALIS FFRATR' ORD'IS PREDICATOR' PROVI'CIE: ANGLIE. As St. Paul appears on the provincial seal early in the reign of Henry III., that apostle was evidently the patron of the English Dominican province. The seal of the conventual prior has the same figure standing, with the same emblems: legend, SIGILLU' PRIORIS FRATR' (OF) DINIS P'DICATOR BEV'LACI. The Priory was doubtless dedicated to the apostle St. Paul.

The grounds of the Priory are still surrounded by brick walls, having two ornamented gateways, one opening into Eastgate, and the other into Charity Lane. Only a part of the original house stands at this time, but still sufficient to attest its former dignity; and there is much ancient carving in oak. The buildings have been converted into dwellings, with outhouses.‡

Scarcely less ancient than the Minster is the beautiful CHURCH OF ST. MARY, if we may believe the statement made in an anonymous MS., quoted in Dugdale's *Monasticon*, to the effect that shortly after the grant of Athelstan's charter two chapels were built at Beverley, one in honour of the Blessed Virgin, and the other of St. Thomas the Apostle, for the use of the great numbers of people (probably, chiefly pilgrims) then resorting to the town. The Torr MS. asserts that the townspeople erected these chapels, and beyond these two statements, no documentary evidence as to the original foundation has survived. It is more likely, however, that the latter MS. is correct, and that St. Mary's chapel was built during the reign of King Stephen, subsequently to Archbishop Thurstan's charter which first conferred upon the *inhabitants* of Beverley the dignity and privileges of freemen: an assumption confirmed by the edifice itself, as the oldest part of it contains a fragment of later Norman work. From a chapel of ease it was converted into a vicarage by Archbishop William de Melton in 1325; the successive vicars from then until the reign of Henry VIII. being appointed by such canon of the mother church as was prebendary

* Leland's Itinerary. † Matth. Paris.

‡ Rev. C. F. Palmer, in *Yorks. Arch. and Top. Journal*, Vol. 7. p. 32.

of the prebend of St. Martin's altar there. It is evident that St. Mary's church after this elevation became an object of pride and interest to the good folk of Beverley, perhaps as being their own foundation, for lands were devised and bestowed for the maintenance of the fabric, a master or overseer of which was specially appointed, chantries were established and endowed, and a religious brotherhood or guild was formed in connection with the church, called the Guild of the Blessed Mary, having an alderman or steward at its head.

In April, 1513, the nave of the church fell in upon the congregation, causing great loss of life; but it was soon repaired and restored by the piety of the townspeople, many individuals bearing the cost of rebuilding specific parts of the edifice, as appears from inscriptions yet extant on the pillars. For instance, the 4th and 5th pillars bear this legend, "Thes to pyllors made gud wyffys God reward thaym," (a testimony to the devotion of the matrons of the town), and the 6th has the well-known device, "Thys pyllor made the meynstyrils—*Orate pro animabus Hysteriorum.*"

17th Charles the 2nd the parish of St. Mary was united with that of St. Nicholas, a church originally founded outside the town by St. John of Beverley, but demolished during the civil war.**

The present church is a striking and elegant Gothic building, chiefly of the perpendicular style, yet with some fine decorated arches in the chancel, and early English remains in the transepts. The tower is central; but up to about 1760 there was also a lantern tower at the N.E. corner of the church, in which a light used to be placed as a beacon for travellers crossing the Westwood and other pathless precincts of the town. There are stalls with *misereres* in the chancel, the roof of which is elaborately painted with effigies of Harold and twenty-three other Saxon, Norman, and Plantagenet monarchs. The East window is very fine; the font dates from 1530; and the churchwardens' accounts commence in 1593.

An illustration which appears in Volume 7 of the Yorkshire Arch. and Top. Journal, p. 456, represents the stained glass which at one time figured in the northern window of the vestry of St. Mary's. The legend seems from its character and style to be contemporary with the charter of King Athelstan, when refounding the church of St. John in 938, beginning thus:—

Yat witan alle yat ever been
Yat yis charter herein and seen, &c.

The copy of the engraving in one of the Ashmolean MSS. is described as having been "*In ecclesiâ parochiali Sanctæ Mariæ Beverlaci in boreali fenestra vestarij.*" Around this circular sketch

* Warburton (circa 1723) says, "within my time great part of the steeple was standing, but nothing is now to be seen but heaps of rubbish."



St. Mary's, Beverley.

representing a king and bishop holding up a charter between three wheatsheaves, is the following legend in Gothic capitals:—

Alse : freli gif : I : als hert [mai] yen : Ke : or : heye : mai se.

[*As freely give I ye ; as heart may know, or eye may see.*]

ALSE : FRELI : GIF : I : YE : ALS : HERT : YEN : OR : HEYE MAI SE. Pendent apparently from the charter is what might be taken for an escutcheon or some such heraldic emblem, but this, from the probable date of the event portrayed, is unlikely, rendering that portion of the sketch somewhat unexplainable."

A few words as to the donors of the sixth pillar. Trained performers on the simple musical instruments of early days afforded the only form of artistic amusement known to our ancestors, and it was customary for royal and noble households to comprise such as portion of the regular suite. From their Latin name "*histriones*," we may infer that their performances included something of a dramatic or pantomimic nature in addition to music. They were much encouraged by the Normans, who termed them *Ministraults*, and had as gleemen been equally popular with the Saxons. It is clear that during the reigns of the Norman and Plantagenet kings, the minstrels associated themselves into guilds or fraternities, perambulating the country, and earning no small livelihood out of the gratuities of high and low. Beverley had its own especial body of minstrels, "brethren within the scyence," and the town records contain many entries of donations and payments made to them. If we may believe a charter or ordinance granted to them, *temp* Philip and Mary, they had first frequented the town in the time of King Athelstan; and it is not at all unlikely that wandering bodies of minstrels would quickly find their way to a place so especially favoured, probably frequented by many pilgrims, and where religious processions or feasts would be of almost daily occurrence. From the accounts of the Governors of the town in the time of Henry VII, the Beverley guild appears to have numbered three persons, who were clothed in "tawney cloth" at the expense of the inhabitants. We gather from the charter alluded to that they had then increased to five; and amongst other rules it is provided that their alderman should not take in any new brother "except he be mynstrell to some man of honour or worship, or waite of some towne corporate or other auncient towne, or else of such honestie and conynges as shall be thought laudable and pleasant to the hearers." Moreover, none of them was to have more than one apprentice, nor even to teach his own son unless the boy was first regularly apprenticed. On one of the capitals of St. Mary's church are carved five minstrels, one playing a harp, a second a violin, a third a drum, a fourth a lute, and the fifth a pipe; all dressed in tight-fitting, tawny jackets, gold chains, and blue belts, with black or brown stockings, and red shoes, the centre figure, who appears to be their alderman, wearing also a loose coat, open in front, extending to the knees, and with sleeves reaching to the wrists.

Autres temps, autres mœurs ; and with the advance in civilization and education the fraternity decayed and vanished, their humble instrumentation grew out of date, and they survive only as the Christmas waits, barely tolerated by a more cultured and less patient generation. It would be fitting to carve over their effigies in St. Mary's church the commemorative motto, *Fuimus*.

In conclusion, we may add, that Beverley and Ravenspurne may be considered the parents of the seaport of Hull. The latter of the two was washed away by the encroachments of the sea, and the merchants—the De la Poles amongst the number—removed to the hamlets of Wyke and Myton, at the mouth of the Hull ; whilst in consequence of the narrow and tortuous navigation of the river Hull, the Beverley merchants began to find that it was not sufficient for the increased size of the vessels,



Minstrels.

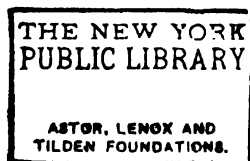
hence they also gradually migrated down the river to its confluence with the Humber. And from the time when king Edward I. took the hamlets of Wyke and Myton under his protection, gave them the name of Kingstown-upon-Hull, and granted to the inhabitants a charter of privileges, the port developed itself rapidly, and as it advanced the port of Beverley decayed.

There is an interesting document extant giving the names of the wards of the town and the number of archers liable for service to be sent by holders of knight's fees, amounting in the aggregate to 524 persons, in the reign of Henry VIII. They are without North Bar, within North Bar, Walkergate, Corn Market, Highgate, Fish Market, Lathgate, Keldgate-Archiepiscopi, Fee of the Provost in Keldgate, Fee of the Provost in Northwood, Flemingate, Barleyholm, the Provost's Fee at Beckside and the Chapter's Fee at Beckside.

Hull, January, 1884.

J. COOK, F.R.H.S.

* I must here acknowledge that for my information throughout this paper I am mainly indebted to Mr. George Poulson's admirable and exhaustive *Beverlac*, pub. 1829. The block of the Minster Arms has been lent by Mr. Wildridge, of Hull.





STEELWORKS.
from Hoosier Hill.

HALIFAX IN THE PAST.

HALIFAX may claim an origin hidden in remote antiquity. Though its name is not mentioned in Domesday Book, and in consequence has been considered by some authors not to have been in existence during the latter part of the 11th century when that record was compiled, it is very probable that the town had its beginning at a much earlier date. Mr. F. A. Leyland in the parts of his History of Halifax already published, has shown that it formed one of the stations on the old Roman roads, running east and west between Mancunium or Manchester and Isurium or Aldborough, as well as a principal station between Danum Doncaster, and Coccium, Ribchester, both being important Roman places and connected by a road which passed through the present site of the town. At that time and long afterwards the tract of country now occupied by the buildings forming the town of Halifax, was for the most part a series of wild moorlands covered with gorse and heather, whose sterile soil may have afforded pasturage in small clearings for sheep, but which only under the most favourable circumstances admitted of cultivation for the growth of cereals. Not many years ago the moor at Skircoat, now called Savile Park, retained much of its original character, and even to this day the gorse is still growing on the lower part of the moor, in its original wild state, whilst all around, the villas of the wealthier people, with their trim enclosures, exhibit the result of cultivation, combined with artistic arrangement, even on so sterile a soil as this.

The millstone grit rocks, form a long rocky slope from Coldedge to the Hibble Brook, where they dip beneath the lower beds of the coal measures. The latter rise on the east and south banks of the stream in a rapid ascent, for the most part devoid of any vegetation, barren and ugly in appearance, but formerly clothed with trees and shrubs, doubtless presenting as pretty and pleasing an appearance as many of the hill slopes on the banks of the Calder do at the present day. Camden in his *Brittania* speaking of the traditional hermitage which was situated on the banks of the stream says: "The place is situated at the foot of a mighty and almost unascendable rock, for so doubtless at the first it was, all overgrown with trees and thick underwoods, intermixed with great and bulky stones, standing very high above ground in a dark and solemn grove, on the banks of a small murmuring rivulet, for such places were always chosen by antient and solitary Hermits, where, being removed far from all human converse, they found every circumstance thereunto appertaining, very much to contribute to and heighten contemplation, insomuch that whoever was the first that set this place apart, (as the face of things then stood) could not in all these parts have found out a place of greater privacy and retirement."

The name of the town is generally supposed to have been derived from Holy-face, from a tradition that the parish church, consecrated and dedicated to St. John the Baptist, contained the real face or a

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portion of it of that individual. It is probable that there was a chapel of some kind dedicated to the saint on this site, long before the erection of the present church. It may have been an off-shoot from Dewsbury about the 7th century and Mr. Leyland is of opinion that a portion of the north wall of the church, "which is of most primitive construction, being composed of unwrought stones of all shapes and sizes, united together by a strong mortar, thus forming that kind of conglomerate masonry which the architectural discrimination of the present day

usually attributes to the Saxon era. From the extent of this wall and other peculiarities of the subsequent structure, we can ascertain with considerable accuracy the proportions and extent of the original church. In form it appears to have been nearly square, with a small apse at the east



Halifax Church.

end, and was not unlike that which King Edwin built at York, A.D. 627. The conjectural measurements are 68 feet in length, including the supposed apse, by 48 feet in breadth. The raised floor of the present ante-church in line with the font, prescribes the site of the western facade, and the pillars of the south aisle appear to occupy the site of the south wall of the church.* Subsequent to the preparation of Domesday Book, Halifax church is known to have been a Rectory, the last rector was a Frenchman, William de Chaumence of whom Camden says "that his flock was in danger to be starved for want of food, in regard the present Incumbent did not understand the English tongue." Chaumence was promoted to the Bishopric of Loson in 1273, and the rectorate was presented to the priory of Lewes by the Earl of Warren. The church was then made into a perpetual vicarage, and Ingolard de Turbard was inducted first vicar in the following year 1274. The present church was erected about the same time that these changes were taking place. It was built of strong ashlar stone of great durability, but on account of its coarse-grained character not adapted for ornamental carving; for this reason probably the external appearance of the edifice is plain and unpretentious. Internally it consisted of the nave, with an aisle on each side, chancel, and a tower was erected at the south-west angle of the

* On the antiquity of Halifax, in Proc. of Yorkshire Architectural Society, vol. vii, p 113.

structure. There was a chapel on the south side of the chancel and a sacristy on the north.

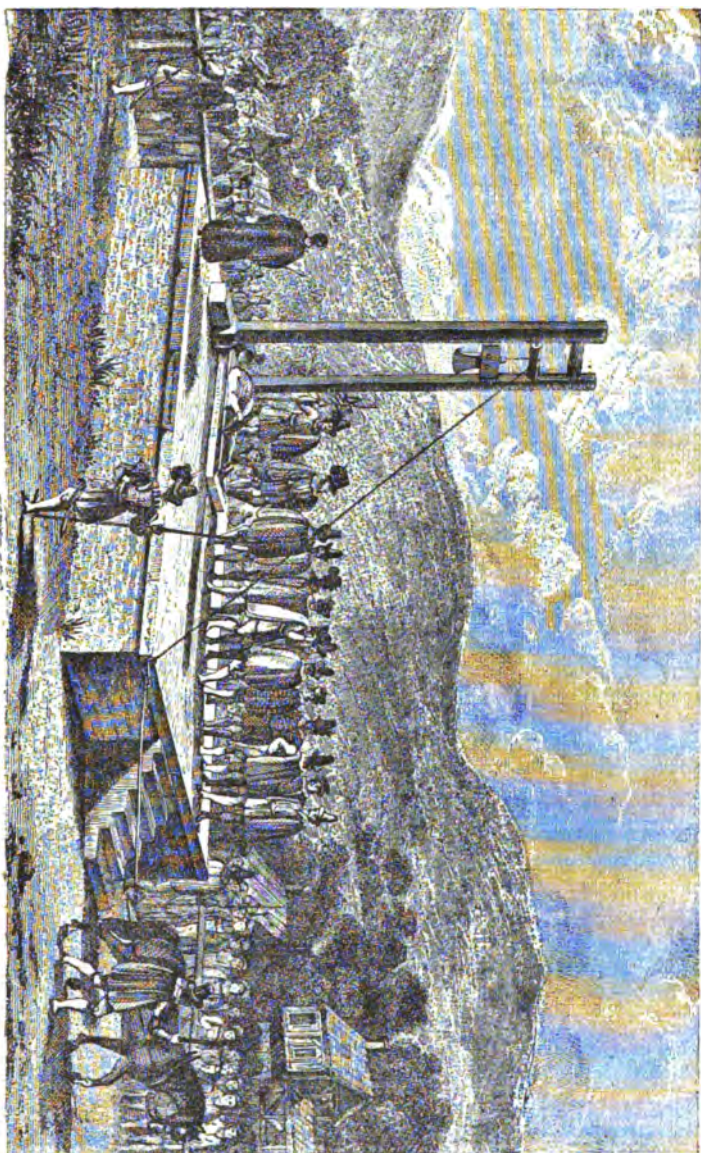
The church remained without further modification until the middle of the fifteenth century, when Dr. Wilkinson, who was the seventh vicar, made considerable alterations and additions. The east end of the church was extended, and the great east window put in, the style of architecture adopted being perpendicular. The screen and rood-loft, separating the nave from the choir, were, however, not disturbed. The whole of the windows on the south and west were replaced with others in the same style of architecture as the new one in the east. The tower at south-east corner being either unsafe or too small to be in proportion with the extended building, was pulled down to the slope of the roof, and a new tower was erected at the west end. Either at this time or previously the walls were ornamented with extensive fresco paintings representing religious subjects. Remains of these paintings were discovered during the alterations recently made by Sir G. Scott, when all the plaster was removed from the walls. The Willoughby Chapel, 1494, the Chapel of Archbishop Rokeby, 1525, from the north aisle, and the Holdsworth's Chapel, 1554, from the side of the south aisle, were subsequently added. The church is 192 feet in length and 65 in breadth, exclusive of the chapels, and as Bentley quaintly remarks, "for extensiveness of room it may possibly be equalled by some few, but not exceeded by any parish church within the limits of Great Britain and Ireland."

About the time that Dr. Wilkinson was exhibiting such commendable zeal in the restoration of, and additions to, the parish church, Wright, in his *History of Halifax*, page 7, says, "that there were only thirteen houses in the town, and that during the following one hundred years the number increased to five hundred and twenty." There can be little doubt that about this time, from the middle of the fifteenth to the middle of the sixteenth centuries, there was a large impetus given to the growth of the town, and that this was to a great measure due to the advance in the manufacture of cloth, but it appears very likely that Wright and others who have adopted his statement, may have been mistaken in the size of the town about 1450, for if it were no larger than he states, it could not have been necessary to enlarge the church for the accommodation of the large congregation attending it, as has been stated by another author.

The condition of the country around Halifax, covered with thick woods and bleak wild moorlands, has already been described. The town was at that time of great importance as the centre of a large and growing industry, in the manufacture of woollen and worsted goods. Its markets were regularly visited by merchants from Leeds and elsewhere, for the purpose of purchasing the goods made by the Halifax manufacturers. The pieces were for the most part woven in looms placed in the houses of the weavers, which were scattered over the district. After being woven they were brought down to the town to be dyed

and finished, and then disposed of to the merchants at the weekly markets. The following description of Halifax and its people was given by the Historian Camden, who paid the parish a visit between the years 1570 and 1580 : " It is remarkable for the unusual extent of the parish, which has under it eleven chapels, two whereof are parochial, and about twelve thousand men in it. So that the parishioners are wont to say, they can reckon more men in their parish than any kind of animal whatever ; whereas, in the most populous and fruitful places in England, elsewhere, one shall find thousands of sheep, but so few men in proportion, that one would think they had given place to sheep and oxen, or were devoured by them. But of all others nothing is so admirable in this town as the industry of the inhabitants, who, notwithstanding an unprofitable barren soil, not fit to live on, have so flourished by the cloth trade, which within these seventy years they first fell to, that they are both very rich and have gained a reputation far above their neighbours, which confirms the truth of that old observation, that a barren country is a great whet to the industry of the natives, by which alone we find Normberg in Germany, Venice and Genoa in Italy, and lastly, Limoges in France, have ever been flourishing cities." Another author describes the parish of Halifax as being " planted in great wastes and moors, where the ground is not apt to bring forth any corn or good grass but in rare places, and by exceeding and great industry of the inhabitants ; and the same inhabitants altogether do live by cloth-making ; and the greatest part of them neither getteth corn, nor is able to keep a horse to carry wools, nor yet to buy much wool at once, but hath ever used only to repair to the towne of Halifax and there to buy upon the wool-driver, some a stone, some two, and some three or four, according to their ability, and to carry the same to their houses, some three, or four five or six miles off, upon their heads and backs, and so to make and convert the same into yarn or cloth, and to sell the same, and so to buy more wool of the wool-driver, by means of which industry the barren grounds in those parts be now much inhabited."

These extracts give a vivid picture of the hardy inhabitants who resided in or near the town of Halifax in the sixteenth century, and of the energy with which they struggled to overcome the natural disadvantages of a barren and inhospitable soil. It was to protect these people in passing to and fro with their packages of wool or cloth that the Gibbet Law came into operation. The Law is stated by Bentley in his *History of Halifax and its Gibbet Law*, (1761) page 15 as follows :—" That if a felon be taken within the liberty or precincts of the said forest (*i.e.* of Hardwick) either Handabend, Backberand or Confessand, cloth or any other commodity of the value of thirteence half-penny, that they shall after three markets or meeting days, within the town of Halifax, next after such his apprehension, and being condemned, he shall be taken to the Gibbet, and there have his head cut off from his body." The forest of Hardwick mentioned by Bentley, on



Halifax Gibbet.

the west and north, was co-extensive with the present parish, but on the east and south it was bounded by the Hebble Brook, to its confluence with the river Calder and that river and its tributary, the Riburn, completed the boundary. It was necessary that the felon should be taken within these boundaries with the stolen goods in his possession, either carrying them on his back, or in his hand, or if the object stolen were an animal, then leading it by his hand. Should he by any means escape, either before his trial or after beyond these boundaries, he was safe so long as he remained beyond them, but if, even after several years he returned he was still liable to be apprehended and have his head cut off.

When the felon was apprehended he was brought to the High Bailiff at Halifax, who was appointed by the lord of the Manor of Wakefield, and was also executioner. This functionary placed the prisoners in the gaol of the town. He then issued summonses to the constable of four of the townships, to require four *Frith Burghers* or Free-men from each to appear on a certain day to constitute a jury to try the prisoner. The jury and the felon are brought face to face, and the objects stolen are produced, and if the jury find that the felon has stolen the goods and that they are of the value of thirteence half-penny or more, "then is the felon found guilty by the said jury; grounding their verdict upon the evidence of the goods stolen, and lying before them, together with his own confession, which in such cases is always required, and being so found guilty, is by them condemned to be beheaded, according to antient custom." He was then returned to prison in charge of the Bailiff. On the first market day following, the culprit was placed in the public stocks, and if the goods he had stolen were of such a nature as to allow of their being fastened to his back, they were placed there; but if not, they were put before him, so that all might see the offence of which he had been proved guilty, as well as to take warning not to commit a like offence. This was repeated on the two succeeding market days, and as there were three market days in each week, at the expiration of that period, the condemned man was executed. He was conveyed to the Gibbet Hill, at that time some distance west from the town, and placed upon the scaffold. He was accompanied by the Bailiff, a minister of religion, and sometimes the jurors. The axe attached to a square block of wood, four and a half feet long, was drawn up between two upright posts, by a cord and pulley, and fastened by a pin. The upright posts were fifteen feet in height, and across the top was fastened a transverse beam. At a given signal, the pin was pulled out, the axe fell, and the head of the culprit was severed from his body.

After the execution of the felon, the Coroner was required to summon a jury of twelve men, frequently the same that condemned the thief, and having been sworn, they held an inquest on the body, and having given their verdict as to the reason why the punishment had been inflicted as well as the cause of death, it was duly registered in

the Records of the Crown Office. The register books contain a list of the names of fifty-three persons executed between March 20th, 1541, and April 30th, 1650. A number which proves not only the severity of the punishment, but the rigour with which it was enforced. It was the custom, that every man who had goods stolen, should, with or without the assistance of his friends or neighbours, pursue and endeavour to apprehend the thief, and if he were caught, the owner was not permitted to receive his goods again without prosecuting the felon; if he did so his goods were forfeited to the Lord of the Manor, and he was liable to be prosecuted for theft-boot, for conniving and agreeing with the thief. "Thus" says Bentley "and according to this manner, is the prosecutor compelled by this law to pursue the felon, and this way of preventing underhand practices and collusions, gives great encouragement as well as security to all tradesmen against all manner of felonious practices." Notwithstanding all these precautions, however, the practice of theft appears to have been very common at this period.

About 44 years ago an excavation was made in a large mound of earth, called the Gibbet Hill, and the raised platform was discovered on which previously stood the Halifax Gibbet. It is situated in a plot of land belonging to the town, and used at present by the Corporation as a store yard in connection with the waterworks, at the junction of —street with Gibbet Lane. The platform is elevated about 5 feet and is 12 feet broad by 12 feet 6 inches in length. It is built of hewn blocks of rough ashlar stone, and had at the top a covering of flag-stones; one or two of these remain, but for the most part the surface is now covered with grass. In the rear of the structure the ascent was made by stone steps, some of which appear to shew evidence of being considerably worn. The site is closed in on every side by buildings. A stone tablet was erected after the excavation which bears the following inscription:—"The remains of the Halifax Gibbet within this enclosure were discovered in the year 1840, under a mound of earth known as the Gibbet Hill, and were enclosed by the Trustees of the town. The public records preserve the names of 53 persons beheaded on this spot between the years 1541 and 1650. The first on the list is Richard Bentley, of Sowerby, executed March 20th, 1541, and the last were John Wilkinson and Anthony Mitchell, both of the same township, beheaded April 30th, 1650. This fence was erected at the cost and in the Mayoralty of the Worshipful Samuel Waterhouse, A.D. 1852."

Bentley describes the town in the latter part of the 17th or early part of the 18th century, as "consisting of four principal streets extending in the form of a cross; at the junction of the four streets stood the market cross, with a large and plentiful shambles. Below the shambles in the street towards the church, it doth consist for the most part of Inns and woolshops. The upper part of the High street, above the shambles is taken up with Inns and shops, wherein are sold all sorts of merchandize. The left arm as you ascend from the cross, is kept the market for corn, salt, cheese, etc. The right arm is taken up with

some shops, but most with private dwellings, and houses for public entertainments. Unto the town thus described are annexed many walled regular closes, variously chequered with the different beauties of corn and grass, that from the aforesaid heights, (*i.e.* Beacon Hill) perhaps the most experienced and observing traveller hath not beheld a more delightful and curious landscape, when such prospects are viewed in their proper season." The inhabitants are described as being of clear complexion, with sound and well built bodies. "Their tempers and dispositions are *debonair*, and ingenious, generally inclined to good manners and hospitality, giving civil and respectful reception, not only to strangers but unto all others with whom they have occasion to converse." At this period there were three market days in each week, on Tuesdays, Thursdays and Saturdays. The latter was the principal market for cloth, the two former for wool and corn. The cloth was exposed for sale in a building called the "Shambles," which was situated at the bottom of old market. The building was demolished years ago, like most others of the same age, to make way for more extensive premises. The rules applying to the sale of cloth were very strict. Between March and September the sales began at 6.0. a.m.; between September and March at 8.0. a.m. A bell was rung at those hours to announce that the time for business had arrived, but if anyone attempted to make a bargain before the bell rang, he was subject to a penalty of 39 shillings and 11 pence, the fine being distributed to the poor. A tax of a penny was exacted by the Lord of the Manor on every piece of cloth sold, and the amount from this source was generally between 30 and 40 shillings a week, which gives a fair idea of the number of pieces made and sold during that time. The markets were visited by "Leeds men and other foreign merchants," who bought cloth to be sent to London and the continent. Bentley records that at that time there were on the banks of the stream below *Lee-Brigg*, a quarter of a mile from the town, 24 mills erected, all constantly carried about by the strength of the stream, namely—

"Eleven mills for the grinding of all sorts of corn, which discovers to us the multitude of the inhabitants,

Eight fulling mills to prepare raw cloth for the Dressers,

Two wood mills, for grinding all sorts of wood that is used by dyers, whose trade is to dye both wool and cloth, and a great trade this is, by which many have gotten, and do still get considerable estates.

One paper mill; one sheer-grinder's forge; one mill for Frizeing of cloth, and two Tan-yards to furnish the inhabitants with leather of all sorts, for making shoes and boots."

The woollen trade increased so rapidly during the 18th century that the manufacturers erected, at a cost of £12,000, the handsome structure known as the Piece Hall. It was opened for traffic in 1779. It is a handsome quadrangular building, two stories in height, with a basement story beneath the lower half of the quadrangle. There are

more than three hundred separate rooms, approached by spacious walks supported by massive stone columns which encircle the whole of the interior of the square. To these rooms the manufacturers brought their cloth for sale. The extent to which the trade had developed during the latter part of the 18th century in Halifax, as compared with neighbouring towns, is proved by the comparative size and magnificence of the Piece Hall, as compared with those of Leeds or Huddersfield. The natural disadvantages of the town in respect to its railway and other accommodation, have unfortunately in late years, given the neighbouring towns advantages of which they have not been slow to avail themselves, and the good old town, though always progressing, has not been able to make such rapid and gigantic strides as her more fortunate competitors.

Halifax, March, 1884.

JAS. W. DAVIS, F.S.A.

AN ANCIENT HYDROPATHIC RESORT.

S. MONGAH'S WELL is in the lower reach of Copgrove Park, four miles W.S.W. of Boroughbridge, near to the gamekeeper's residence there, and in an out-building close to that house is an open-air bath, which is filled by water from this spring. The water contains no mineral, its chief virtue being its intense coldness. Formerly this water was in great repute, and many people visited this spring every year, indeed there was a kind of "hospitium" erected here for invalids who came to reside.* The following rules taken from Dr. Clayton's edition of Sir John Floyer's work on "Cold Baths and Bathing," published about 1697, are of interest, especially as they were written for the use of those who wended their way to this well.

"That the people resort here to be recovered of fixed pains, whether with or without tumour, rheumatism, quartans, strains, bruises, rickets, all weakness of the nerves, &c."

"They are immersed at all ages from 6 months to 80 years. Children are dipped two or three times and immediately taken out again. Adults stay in from 15 to 30 minutes. They use no preparatory physic, nor observe any diet before nor afterwards, but a draught of warm ale or sack. Diseased people go from the bath to bed, but healthful people put on their clothes, and go where they please."

S. Mongath, Mongo, or Kentigern, was a native of Scotland, from whence he migrated to North Wales, where he founded a religious community. He acquired a great reputation on account of his sanctity and learning. Later in life he returned to his own country, where, on the banks of the Molendinar, near Glasgow, he founded an Abbey, over which he presided until his death in A.D. 560.

ALEX. D. H. LEADMAN

Boroughbridge, August 30th, 1883.

* In Thoresby's Diary are the following passages :—

"1681. June 18th—Morning. Drank the waters (at Harrogate), and afterwards rode to St. Mungo's Well, at Cotgrave, the coldest of all waters I ever knew."

"1693—July 8th—Afternoon. Rode with Mr. Ibbetson to St. Mungo's Well, at Copgrave."—Ed.

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SHEFFIELD IN THE PAST.

SHEFFIELD is the centre of one of the most picturesque districts in all "merry England," and one of the richest in its historic associations. Sherwood Forest, Bolsover, Roche Abbey, Beauchief Abbey, Wingfield, Manor, Hardwick, Coningsbrough Castle, Chatsworth, The Peak, Castleton, and the hills and dales of Derbyshire, Wharnccliffe, Ecclesfield, and many other places which illustrate the story of the land for many centuries gone by. It is, indeed, the centre of a vast garden of varied natural beauty; and the air seems thick with the blending fact and romance of history,—the skin-clad Briton and his Roman foe,—Saxon thanes, and Norman knights,—the scowling serf, the mitred abbot, Robin Hood, and the merry greenwoods of old England, Ivanhoe, Peveril of the Peak, and a host of reminiscences, and old tales, and old songs, "the English ballad-singer's joy," that wake up dreams that wave delightfully before the half-shut eye. At the time of the Conquest in 1066, Sheffield was



Old Houses, Town Head Street.

the capital of a large district, consisting of the parishes of Sheffield, Ecclesfield, Handsworth, Treeton, and Whiston, which district was known amongst the Saxons by the name of Hallamshire. Here, in Hallamshire, Waltheof, the last of the Saxon earls, and the husband of Judith, the Conqueror's niece, dwelt in his hall, and ruled over the serfs and tenantry of his vast lordship. He was a man of the highest power and repute amongst the Saxons; and the Conqueror did much to conciliate him. He was the son of Siward, the Dane, who led the army of the Confessor against Macbeth, after the murder of Duncan in Scotland; and he was a man of gigantic stature and indomitable courage. The conqueror pardoned him for his share in the Saxon conspiracy of Atheling, and gave him his niece in marriage; but, when he rebelled a second time, by entering into a confederacy with certain of the Norman lords against William, he was betrayed by his wife, Judith; he was executed at Winchester, and buried at Croyland Abbey;

and, for centuries after, his tomb was frequented by the vanquished Saxons, as the shrine of a martyr. Such was Waltheof, the great Saxon thane, the first man whose name is immediately connected with the history of Sheffield, and the district around it. It is now generally agreed among the historians of Sheffield that the *aula*, or mansion of Waltheof, stood upon Castle Hill, now near the market-place of the town, which spot was afterwards occupied by the castle of the Norman rulers of the district. From the faithless widow of Waltheof, the Saxon thane, the lordship of Hallamshire passes through the hands of a succession of powerful families. The first of these was the de Buslis, of whose rule there is little record extant. From them it passed to the de Lovetots, who seem to have been an amiable and religious race. With them the progress of Sheffield began. They built a hospital for the sick on "Spital Hill;" they built and endowed the present parish church; they built a bridge over the Don, and a mill near it; and they founded the Priory of Worksop on the edge of Sherwood Forest, where



First Brick House in Sheffield.

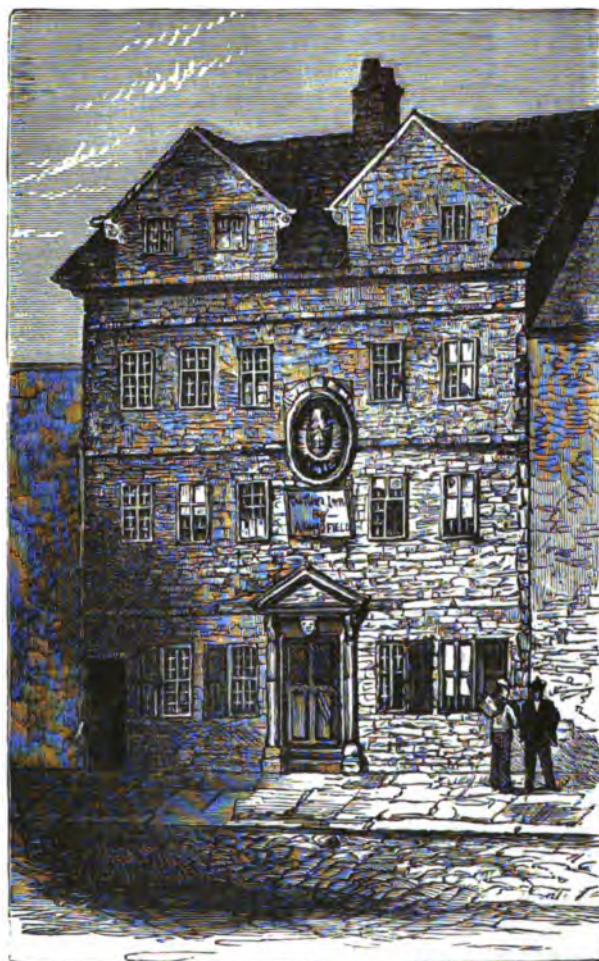
they were buried. From the de Lovetots the estates passed, in the reign of Henry the Second, to the warlike Furnivals, who ruled over Hallamshire for nearly two hundred years; and whose adventures in the Holy Land have been the theme of many a wild story. One of this family was known by the name of "The Hasty Furnival." From the Furnivals the lordship passed by marriage to the Talbots, Earls of Shrewsbury, whose warlike renown rings through the whole history of their times. After the Talbots came the Howards, in which family the lordship stills remains. . . . Sheffield Castle was a strong fortress in the time of the Norman lords, occupying four acres of ground upon the spot still known as "Castle Hill," at the junction of the Don and the Sheaf. Some of the massive foundations, and a few fragments of the old walls still remain, incorporated with and overgrown by modern buildings. The site is now surrounded by the modern town, although in ancient times it stood at a little distance from the straggling old town, which wandered up the steep, between the castle and the church;

and the castle was connected by a drawbridge with a far-stretching park, which clothed all the eastern and southern slopes, now covered with the smoking dwellings of modern Sheffield. It is a difficult thing to realise the difference between the little old town of the time of the Furnivals and the Sheffield of our day. "A few straggling huts and smithies, forming an irregular street, between the castle and the church gates, with a few houses lying down towards the town mill," seem to have formed the whole town of Sheffield, in the time of its early Norman lords. There are traditions that the inhabitants of Sheffield made arrows for some of the ancient British tribes; there is a tradition also that the English victories at Crecy and Agincourt were largely owing to the superiority of the arrows made at Sheffield. These, however, are only traditions, though the thing is not impossible. Johnson, the antiquary, found a record of 130 gross of arrow shafts at 14d., and 5,000 arrow heads at 15d. per 100, having been sent from Sheffield for the use of the Government. At the battle of Bosworth Field, too, the Earl of Richmond's men used arrows from Sheffield, "of a very superior make, being longer, sharper, better ground, and more highly-polished than those previously manufactured." Amongst the articles issued from the Privy Wardrobe at the Tower, in the reign of Edward III., who had visited the town for hunting, a "*Cultellum de Shefeld*," was mentioned. Chaucer's miller, in the "*Canterbury Tales*," carried "*a Shefeld thwytel in his hose*." In 1575, the Earl of Shrewsbury presented to Lord Burghley a case of Hallamshire whittles, "*being such fruities as his poor country afforded with fame therefrom*." Sheffield knives are often mentioned in plays of this date, and "*3 gross de Hallamshire knyves*" appears in the accounts of exports from Liverpool, in 1589. Among directions about the choice of quills in "*The Writing Master*," a book published in 1590, we find, with reference to the penknife, that a right Sheffield knife is best. [So much for Sheffield cutlery in the olden time. We know how immensely since then the cutlery trade of the town has grown. In spite of its early fame as a cutlery town, the progress of Sheffield was slow until comparatively modern times, which is partly explained by the fact that in former times the forges and furnaces of the town were the property of the lords of the manor, who grew rich *at the expense of the community*. There is a curious document extant which says:—

By a survaie of the town of Sheffield, made the seconde daie of Januarie 1615, by twenty-four of the most sufficient inhabitants there, it appeareth that there are in the towne of Sheffield 2,207 people, of which there are 725 which are not able to live without the charity of neighbours. These are all begging poore. These (though the best sorte) are but poore artificers; among them there is not one which can keep a teame on his own land, and not above tenn who have grounds of their own that will keep a cow. They are 160 householders who are not able to relieve others. These are such (though they beg not) as are not able to abide the storme of one fortnight's sickness, but would thereby be driven to beggary.

This was a sad state of things for poor old "*Thwittletown*," in those days; but even so lately as the year 1750 one of the most intelligent

townsmen of Sheffield, in describing the condition of the town at that time, said that "to be as rich as a man of a hundred a year was proverbially to be of the highest rank." The same authority, who is quoted by the historian of Hallamshire, says of the town itself, that it



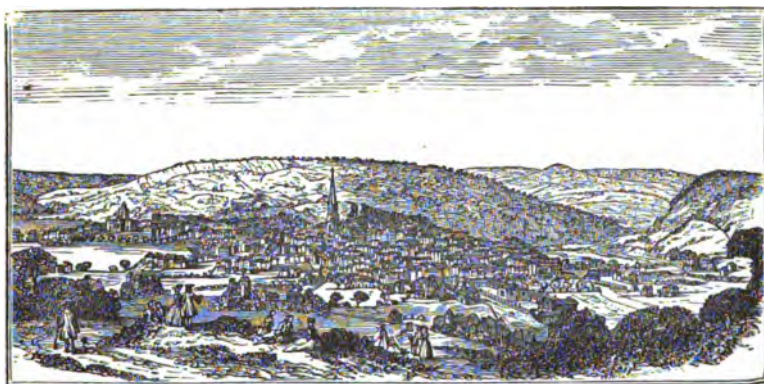
Old Cutler's Hall, Sheffield.

was a poor, little, dirty, mean-built town; the streets were badly pitched, the channel ran down the centre of them, and but few of the causeways were flagged. The houses had gable ends and gutters with protruding spouts, which, during a shower of rain, discharged what they received

on the heads of the passers-by : whilst the scavenger's cart was as yet an unknown luxury. At night the far-sundered lamps gave but a feeble gleam ; the best shops were only lighted by a tallow candle or two ; and people who were abroad in the dark had to creep about with lanterns, like glow-worms.

Sheffield, three or four centuries ago, must have been a very picturesque little town, as seen from a distance ; although it seems to have had only a hard time of it under the crippling rule of its ancient lords,—even the best of them,—and some of them seem to have been very amiable and generous men ; but slavery was still the fashion in those days, and political economy was unknown. Apart from this, however, the little old town of thwittle-makers, or “apron-men,” of three centuries ago, must have presented a beautiful picture to the eye, from any point of approach, when the massive Norman castle, covering four acres of ground, stood upon the banks of the Sheaf down in what is now the densest part of the town ; and when its one little street of quaint huts and smithies straggled up the green slope between the castle and the gates of the old church, which still crowns the heart of the modern town ; and when the sides of the hills, which close in the scene all round, were clad with greenwoods and deer parks, the wild summits of which commanded extensive views of the most beautifully-varied scenery in England. In those days, the castle itself was begirt by groves and gardens ; and a drawbridge across the river Sheaf connected it with a vast deer park ; and the quaint little winding street, where the hammerman and grinders of ancient Sheffield dwelt,—overawed by the castle from below, and by the church from above,—the quaint street which made up old feudal Sheffield must have been overgushed and interwoven here and there with the greenery that clothed the hill side upon which it lay. Few even of the manufacturing towns of England have changed so completely from their early appearance as Sheffield has changed. It is still one of the most remarkable towns in the kingdom. It is singular in its situation ; it is fearfully singular, to a stranger, in its first appearance ; and its occupation may be truly called a “striking speciality,” for it is the foremost hammerer and knifemaker, and steel manufacturer of all the world. It is the most central town in England, being equi-distant between the two seas ; and it is closely surrounded by some of the most charming scenery in all the land. From the green hills which clip in its smoky hive of 300,000 people, five beautiful little rivers come wandering down. The Porter joins the Sheaf on its way to the town, the Rivelin,—the stream of which Ebenezer Elliott sings so sweetly,—the Rivelin and the Foxley flow into the Don ; the Don joins the Sheaf under the broken walls of the old castle, in the lowermost part of the town ; and the Sheaf gives name to the town itself. The only relics of the castle now remaining are some of its massive foundations and a few fragments of the old walls, partly incorporated with stables and slaughter-houses, in a stinking slum, near the spot where the draw-

bridge of the fortress led across the river into its far-stretching deer-park and gardens. I tried to explore this gloomy nook of the town one damp morning, and I saw here and there unmistakable bits of the old walls; but before I could get down to the river-side I was forced to turn back on account of the stench. The rest of the site is now completely deluged with modern buildings, with the usual allowance of inns and lurid-looking gin shops; but, in spite of change, the memory of the ancient castle still clings to the ground in the names "Castle Hill," "Castle Folds," "Castle Croft," castle this, and castle that; and as one looks round now upon the altered scene, in the very heart of busy, smoky Sheffield, these names seem like ghostly voices of a vanished world. . . . Under the rule of the Earls of Shrewsbury, the cutlery trade of poor old Sheffield seems to have been very carefully stunted and crippled, for it was entirely under the control of the lord of the manor; and the restrictions laid upon it under that *régime* must



Sheffield from Park Hill.

have completely crushed all chance of its expansion. The following were the chief rules by which the trade was governed by the lords of the manor in those days:—

That for twenty-eight days after 8th August, every year, no work whatever was to be done; nor from Christmas to the 23rd January. That every apprentice must have served seven years before he could exercise his trade on his own account. That no person was to be allowed to have more than one apprentice. That no grinding could be done during the holiday months. That no grinder could reside out of the district, within which he must have been instructed. That neither haft nor knife blade could be made or sold out of the liberties. That every cutler must have his own mark stamped on his goods. That every journeyman must be at least twenty years old. That five pounds must be paid before entering into business—one half to go to the Earl of Shrewsbury, and the other to relieve the poor in the corporation. Personal appearance, also, was secured, in answer to any summons, by the penalty of a heavy fine, which was no less imposed for a breach of any of the previous laws.

This is a nice list of good old conservative regulations for the benefit of the community. No wonder that the trade of the town limped and lagged under such shackles as these. The Sheffield cutlers of those days worked like men with one leg and one arm tied up. But as light and freedom grew in the land, and Sheffield gradually emerged from its ancient restrictions, we have seen how wonderfully the independent trade of the town grew in wealth and importance, until, as "the capital of steel," it has become a proverb among the nations of the earth. In ancient days the "thwittle," or "whittle" was the master-piece of the Sheffield cutler's craft; and Chaucer's miller, in the "Canterbury Tales," carried "a Shefeld thwyte in his hose." The "thwittle" was simply a blade stuck in a wooden handle, like the table-knives of to-day. The next form was the "Jack-knife," the blade of which shut into the handle. This was the invention of Jacques de Liège, the famous cutler of Liège, which is the Sheffield of Belgium. In Scotland it is called a "Jockteleg," which is a corruption of the inventor's name. Burns speaks of a "faulding jocteleg"; and Sir Walter Scott mentions the "jocteleg" in "Rob Roy." In Lancashire and Yorkshire, too, many a man speaks of "a jack-a-legs knife" who little dreams of the origin of the name.

The fame of Sheffield is not confined to its renown as the greatest steel factory in the world. In modern times it has become associated with the names and fortunes of many remarkable persons in art, science, and literature; amongst whom are James Montgomery, the poet; Ebenezer Elliott, the corn-law rhymist; Joseph Hunter, historian of Hallamshire, etc.; Ebenezer Rhodes, author of "Peak Scenery," and other works; Samuel Bailey, whom Elliott styles "the Bentham of Hallamshire;" Mrs. Hofland, Sir Francis Chantrey, Sir William Sterndale Bennett, Thomas Creswick, R.A., Henry Clifton Sorby, LL.D., F.R.S., and a host of other eminent persons, though less known to fame.

Before I leave smoky Sheffield and its blazing furnaces for the merry greenwoods, I will not resist the temptation to take a glance at the most touching and romantic passage in the history of the old town. One wintry morning, near the end of the year 1570, the accomplished and unfortunate Mary Queen of Scots was brought across the hills from Chatsworth in the custody of the Earl of Shrewsbury and his men, to his castle at Sheffield, as a remote and strong seclusion, capable of resisting any possible attack, and where she might lie hid in lonely durance until forgotten by her scheming friends; and for the next fourteen years this ancient fortress was the chief prison house of that ill-fated lady. The Rev. Alfred Gatty, in his "Sheffield Past and Present," says:—

Those who are acquainted with the still romantic route across the moor from Chatsworth to Sheffield can imagine the day's ride in early winter to the captive Queen, who, still only twenty-eight years old, attended by her ladies and servants, and closely guarded by the Earl of Shrewsbury's men-at-arms, passed in their journey, over the untracked soil. They would ascend the long hills at a pace which the gallant but indignant prisoner would gladly have quickened. The shy

grouse, disturbed by the cavalcade, would rise from their heather covert and flee away on a wing of liberty which she would envy. In vain might she hope that some Stanley or Percy, with a band of bold followers, would spring up for her



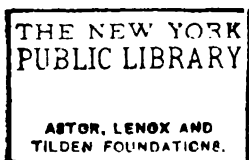
Queen Mary's State Prison.

rescue and when entering the mean town of her future captivity, with the least possible pomp, as was specially ordered, her heart would turn sick as the smiths, relaxing their ponderous strength, and leaving their forges, came into the street to

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wonder at the unusual procession the purport of which, and who was the personage so attended, were kept secret by order of the councillors of Elizabeth. There would be astonishment and talk amongst these rude bystanders; but she would pass through the gateway, the wicket would close upon her, and far happier would the crowd outside remain than the royal woman, with her retinue, who had been received within its walls.

No doubt the doings of the all-powerful castle of the lord of the manor would be the principal theme of conversation in the secluded little town which was overawed by its embattlements in those days; and we can easily imagine that, for a long time after Mary had passed through its gateway, there would be a good deal of whispered talk and wild speculation in the huts and smithies of old feudal Sheffield about the mysterious prisoner who lay concealed within its frowning walls; until, at last, her very existence would become like a dream. And it was here,—in what is now the busy heart of modern Sheffield,—that, three centuries ago, Mary Stuart lay immured in the old Norman castle of the Earls of Shrewsbury for more than fourteen years,—from the age of twenty-eight to forty-two,—fretting, and scheming, and hoping, and despairing, and raging, and brooding bitterly upon the unhappy past, as she paced the narrow limits of her prison range like a caged panther; now gazing wistfully out upon the far-stretching park and gardens of the castle, where the wild birds sang, and the fallow deer wandered at will; now listening to the distant clang of merry hammermen in the little town upon the steep above the castle; now weeping passionately as she remembered the happy days of her youth, and the sunny realm of France. Well might the captive's hair turn prematurely grey in that long confinement, haunted by so many painful memories, and clouded with such a gloomy future. Mary's incarceration at Sheffield, however, was slightly relieved, now and then, by a brief change of prison-house. Sheffield Castle was a strong fortress, suited to the turbulent times. For two hundred and thirty years it had been the home of the lords of Hallamshire, when, early in the sixteenth century, George, the fourth Earl of Shrewsbury, and lord of the manor of Sheffield, feeling, probably, that the castle was more a place of security than of comfort, built a country residence, upon a lofty site, about two miles south of the town, which is still known in its ruined state as Sheffield Manor. This, too, was a strongly fortified dwelling, occupying about three acres of ground, and commanding a fine view of the valley which is now filled with modern Sheffield, and of the far-stretching woodland hills all around. The Earl was a wealthier man than some of his predecessors, and this new castellated house,—which seems to have been magnificently furnished for the period,—was finished early in the reign of Henry the Eighth. Very soon after its completion it began to be associated with the history of the times. When Cardinal Wolsey fell from his high estate, and retired to his archiepiscopal palace, near York, he was arrested there by the Earl of Northumberland, and transferred by him to the custody of the Earl of Shrewsbury, at Sheffield, where he arrived after two days' journey; and where he was





Sheffield, Harrow Lodge 1863

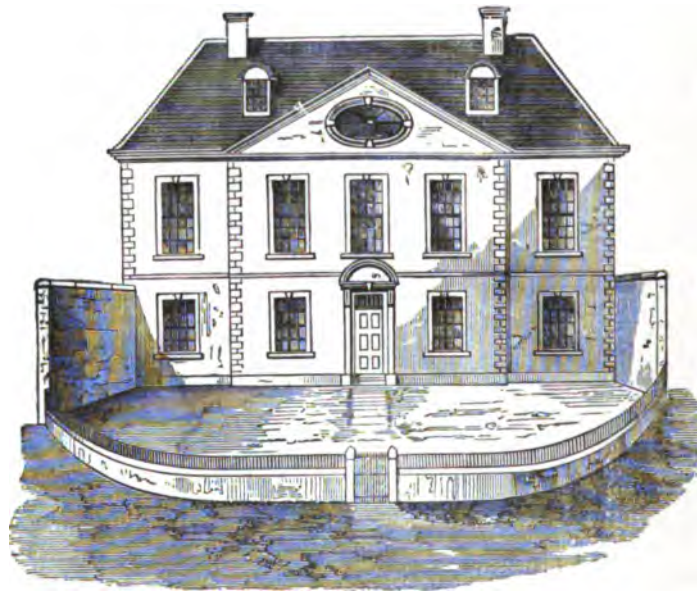
received, at Sheffield Manor,* by the Earl and Countess, who "came out respectfully beyond the gate to welcome him." The unhappy prelate remained in the care of the Earl of Shrewsbury for more than a fortnight; their usual place of meeting being "the long gallery, in the window of which they would sit in serious talk as to what this summons from the King could mean, until the apprehension became so alarming that the health of the 'old man, broken with the storms of state,' gave way, and he was seized with a violent dysentery, during which the governor of the Tower of London arrived, with a guard of twenty-four men, and the sinking Cardinal was taken away in his charge." Twice on his road to Leicester he rested for a night; and when he reached the abbey gate of that town, he had become so weak that he had to be supported upon his mule. "Father Abbot," said he, "I am come hither to leave my bones among you." And there he died soon after; and there he was buried; although now, as our own Samuel Bamford says,—

Neither heap nor sod,
Nor stone, nor pillar grey,
Is left to indicate the spot
Where the once proud Wolsey lay.

But Wolsey was not the only historic prisoner to whose sighs the strong walls of Sheffield Manor have listened. During Mary Stuart's long confinement at Sheffield Castle, she was occasionally removed to The Manor, upon the hill, two miles south of the town, whilst her lodgings in the castle were being cleansed; and in one of these visits an attempt to effect her escape was made by Sir Henry Percy. This led to a remonstrance with the Earl of Shrewsbury, who justified himself on the ground that "her prison-house required purifying," and the secretaries of Elizabeth's ministers were assured that when the captive was removed to the Manor, good numbers of men, continually armed, watched her day and night, both under her windows, over her chamber, and on every side, "so that unless she could transform herself into a flea or a mouse, it was impossible that she should escape." The Manor, in its palmy days, was surrounded by a great park. The park is now let out in farms; the stately old fortified mansion is in ruins; and within the limits of its broken walls there are, now, a farmhouse, a row of colliers' cottages, a little chapel, a coalpit shaft, and a beershop. Sheffield Manor was dismantled in 1706, and has been allowed to run to ruin. There still remains, however, one interesting relic of its ancient grandeur. On the south side of the great quadrangle, a strong square tower, or lodge, still stands intact, though now inhabited as a farmhouse. In this tower there is a chamber measuring 18ft. 6in. by 18ft. 6in., and 8ft. 6in. high. The ceiling of this chamber is ornamented with the heraldic devices of the Talbots and over the

* For the view of Sheffield Manor which accompanies this article, I am indebted to the kindness of J. H. Brammall, Esq., of Sale Hill House, Sheffield.—Ed.

fireplace are their richly-quartered arms. This is said to have been the lodging of the Queen of Scots. The walls are now bare, but some of the fastenings remain, on which tapestry used to hang. Next to this ornamented chamber, which is lighted by a stained glass window, there is a smaller apartment of the same character; and a second flight of winding stone steps leads up to the leaded roof of the tower, which commands a fine view of the picturesque country all around. And here, from the embattled summit of this old tower, the hapless lady has probably often gazed upon the beautiful hills and dales around, and longed for the wings of a bird, that she might "fly



The Lord's House, Sheffield.*

away, and be at rest." But Sheffield saw the unhappy captive nearly to the end of her mortal suffering; for in little more than two years after she left the spot, the headsman smote her in the gloomy hall at Fotheringay, and she complained no more.

Manchester.

EDWIN WAUGH.

* This house, as represented in the woodcut, was taken down in 1815. It was formerly occupied by Henry Howard, Esq., father of Duke Bernard-Edward and auditor of Edward, ninth Duke of Norfolk. "When the manour ceased to be the residence of the agents of the Norfolk family, for them and the occasional residence of the Duke himself this house was built, and was commonly known by the name of the Lord's House."—*Hunter*.

TOWTON IN THE PAST.

THERE is no place in England whose history embraces sadder memories than Towton, in Yorkshire. There is perhaps only one other place which can tell a tale of national misery equal to it, and that is Marston,* a village only a few miles from it. Each of them can trace in gory characters their account of a monarch's overthrow by his own subjects; but unquestionably the most sickening would be the account of Henry's downfall upon the fatal field of Towton. But

The darker spoils domestic struggles yield
May not on page so light as mine be read;
How Yorkshire mourned o'er Towton's crimson field,
How Fairfax triumphed while her bravest bled.

The story of the events which happened on that sad Palm Sunday, 1461, has been told in the pages of "Old Yorkshire."†

When the lands of Northumbria were parcelled out to their military tenants by the superior chieftains of the Conqueror's army, Towton appears to have fallen to the share of one of the family of Pictavensis, who were lords of the manor of Headingley, near Leeds. These Pictavenses, or as they were afterwards called, Paytffins, continued the lords of Towton until the reign of John. In the octaves of St. Michael, in the eighth year of the reign of John, a plea was entered at Westminster by Roger Birkin, and Alice, his wife, demandants, against Roger Paytfin, respecting the third part of the town of Towton, which defends itself by the fourth part of a knight's fee. The Birkins were an ancient knightly family settled at Birkin, near Selby, and Alice, the wife of the above Roger, seems to have been the widow of Robert, the brother of Roger Paytfin, who had endowed her with the third part of the town of Towton. In the fines of the 9th of John we find further mention of the place.

"Fines between Roger Birkin, and Alice, his wife, demandants, and Roger Paytfin, tenant of the third part, of the town of Towton, with the appurtenances, which the same Roger and Alice claimed to be of the reasonable dower which belongs to the same Alice, of the free tenements of Robert Paytfin, some time her husband, Roger Paytfin granted unto the aforesaid Roger Birkin, and Alice, his wife, all the town of Towton, with its appurtenances, yet so that the men of Towton, as they were used to do, should grind at the same Roger Paytfin's mill of Saxton, saving to the same Roger and Alice his wife the multure of their house quit for all the life of the same Alice. And, moreover, he granted unto them six cartloads of wood by the year in Saxton wood by the delivery, etc. And, moreover, he granted unto them common in the territory of his land of Saxton for their demesne or plough oxen,

* For an account of the Battle of Marston Moor, see vol. 2, page 70 of "Old Yorkshire." † Vol. 1, page 72.

with the demesne oxen, or oxen belonging to the plough of the aforesaid Roger Paytfin, and that they should have every year in the wood of Altofts peas for 20 hogs from the feast of St. Michael till the feast of St. Martin, without giving pannage, so that the said Roger Birkin, and Alice, his wife, have and hold for all the life of the same Alice, in the name of her dower, the aforesaid land of Towton, with the appurtenances, and the aforesaid six cart loads of wood by the year as is aforesaid, rendering by the year six marks. And for this acknowledgment, etc., the same Roger Birkin and Alice rendered, etc., from themselves unto the same Roger Paytfin and his heirs all the land, with the appurtenances which they formerly had by reason of dower, in the town of Altofts and in the town of Saxton. And likewise they released to the same Roger Paytfin and to his heirs all the right which they have or should have in all other land which the same Roger Paytfin hath of the inheritance of Robert his brother, wheresoever they shall be, to wit, in demesne, etc., rent, etc., and in all other things."

We cannot say whether the Birkins acquired any further right in the manor of Towton. In the succeeding generation they rose to greater prosperity. One John de Birkin became the heir of an opulent lady, Matilda de Cauz, and on the 25th May, 1224, he paid a fine to the King of 300 marks for relief of the lands which belonged to the said Matilda, and also for having as his inheritance the custody of the forests of Nottingham and Derby, for which he pays homage. The last member of the house of Birkin was a daughter, Isabel, who married Robert de Everingham. To their children and descendants the lands of Birkin passed. It was about this period that the manor of Towton came into the possession of the family of Stopham. In point of time the first notice we have of their possession is the following charter, which is to be found in the Harl. M.S. 796, p. 110 :—

"Be it known to all men that I, William Stopham, lord of Toueton, have given and fully released from me and my heirs for ever, to God and the church of St. Oswald, of Nostel, and the canons there serving God, in pure and perpetual alms, Paulinus, the son of John, the son of Robert Toueton, my bondsman."

This charter was, no doubt, given towards the close of the thirteenth century. In the 21 Edw. I., 1292, William de Stopham appeared in the King's Court at York, and claimed to have, by charter granted to Robert de Stopham, his father, by King Henry III., in the 36th year of his reign, various rights in various parts of the West Riding, and Towton is among the places named. Robert de Stopham appears to have been the founder of the family. The following evidences show how, as a favourite of the King, he rose to the position of a feudal tenant of land ;—

"5th March, 26th Henry III., 1242, Robert de Stopham made a fine to the King for 60 marks for having the custody of the lands which belonged to Eva de Alvrington, until the legitimate age of Edmund, son and heir of John, formerly Earl of Lincoln. And it is commanded to the custodian of the lands which

belonged to the said Earl in Yorkshire, that he should accept security from the said Robert, for the said 60 marks, which were to be paid in three equal portions, viz., 20 marks at Easter of the year 1242, and 20 marks on the feast of St. John the Baptist in the same year, and 20 marks at the feast of St. Michael in the same year; then the said Robert should have full seizin of all the lands which the said Eva held in dowry of the said Earl."

This Eva was the widow of Adam de Reyneville, one of the benefactors to Kirkstall Abbey. Robert obtained possession of her lands, but he could not pay his debts due to the King from them.

"9th March, 1243. The King has pardoned Robert de Stopham 10 marks of the 40 marks due to him as fine for having the custody of the manor of Albreton, belonging to John I., formerly Earl of Lincoln, until the legitimate age of Edmund s. and h. of the said Earl. He was to pay to the King the remaining 30 marks at Michaelmas of this year."

"21st Oct., 1249. The King conceded to Robert de Stopham, his valet, that of the 10 marks which remain to be paid of the fine of 60 marks which he made with the King for having the manor of Albreton, which belonged to Adam de Reyneville, he should pay to the King 5 marks yearly, viz., at Easter, 1250, two marks and a half, and at Martinmas following, two marks and a half, and then in the year following he is to pay the remaining 5 marks."

This Robert de Stopham remained in the king's favour for some years longer, perhaps until the date of his death. In 1255 and 1257 we find him acting as the king's bailiff at Clarendon, and it is likely that he died towards the close of the latter year. Three generations of this family held the manor of Towton. Robert was succeeded by his son William, who became a knight, and was succeeded in turn by his son Sir William. In 1310 Sir William was summoned to assemble as many followers as he could muster at Berwick-on-Tweed to perform military service against the Scots, and in 1316 he was certified as lord of the townships of Westwick, Towton, and Weston, and joint-lord of the township of Baildon, all in the county of York. He married and had issue William and Thomas, who both died s. p., and a daughter who married Sir John Vavasour, of Askwith. In 1332 William, the childless son of Sir William Stopham, released to his nephew John Vavasour, and to Alice his wife, all his right in the lands in Baildon in Ayredale, which the said John Vavasour had for term of life of the grant of Sir William Stopham, his grandfather. The arms of the family of Stopham were, *Argent, a bend sable*.

The manor of Towton then passed into the possession of the powerful family of Ros. On the 4th of the Kalends of July, 1335, Archbishop Melton gave an order to deliver to Sir John Ros, Knight, the sum of £40, by the hands of Sir Peter Ryther, rector of the church of Kirkby Misperton, in part payment of £400, in which the Archbishop was bound to him for the manor of Towton. Raine, in the *Fasts Eboracenses* tells us the Archbishop was desirous of "making a family," and he made it. The greater part of his wealth seems to have come to the children of his brother Henry. He was fond of trafficking in land for their use; and the knightly house of Melton, of Aston, which was fostered and upreared by his munificence, took its place soon after

its founder's decease, among the greatest families in Yorkshire. At Sherburn, a small town near Towton, there stood one of the archiepiscopal palaces, and it was in the neighbourhood of this palace that the Archbishop chiefly "trafficked in lands." Archbishop Melton died at Cawood, six miles from Sherburn, on the 4th or 5th of April, 1340, seized of the manors of Killam, Aston, and Towton, within the honour of Pontefract, and North Milford, Kirby Wharfe, Abholme, and Sherburn. His nephew, William Melton, of Aston, who was then twenty-three years of age, was found to be his heir. This William was the son of Henry de Melton, and on the 9th April, 1330, the Archbishop had given him £1000, and to his brothers Thomas and John, and his sister Joan, £100 each. He married Joan, sister, and co-heir in her issue of Thomas Lord Lucy, and died in 1362. According to the inquisition taken after his death, the jurors say, upon oath, that William Melton, held in fee the day that he died one messuage in Towton, which is held of the Earl of Lancaster, as of his honor of Pontefract, by Knight's service; and William, son of William Melton, deceased, is his next heir, and is of the age of 24 years and above. In the *Fines* of the 15th Edward III. we find a suit between William, the son of Henry Melton, plaintiff, and Magister Adam Haselbeck, clerk, deforciant, of the manors of Towton and Aston, of land in North Milford, and of the advowson of the church of the town of Aston, to the use of the said William, son of Henry, and of the heirs of his body begotten, to remain in the right heirs of the said William. In the account of the feodary of Pontefract, 36 Edward III., we find the receipt of fifty shillings of the relief of Sir William Melton, knight, for the moiety of one knight's fee in Towton, paid after the decease of of William Melton, his father.

The last male of the house of Melton who held the manor of Towton appears to have been John Melton. In the account of the Feodary of the Honor of Pontefract for the 2nd Henry VIII., John Melton, Esq., is stated to have paid one hundred shillings relief for half a knight's fee in Towton, this year happening to the king by the death of Sir John Melton, knight, father of the said John. This John died in the 36th Henry VIII., when George Darcy, knight paid to the king as lord of the Honor of Pontefract, the sum of fifty shillings for his land and tenements in Towton, in the right of the Lady Dorothy, his wife, daughter and heir of John Melton, Esq., deceased, who held of the lord the king as of his Honor of Pontefract by the service of half a knight's fee. George Darcy was the eldest son of that unfortunate nobleman, Thomas, Lord Darcy, the leader of the "Pilgrimage of Grace," who suffered death for his treason on the 20th June, 1538. George received knighthood at "the honour-giving hand" of Henry VIII. for his bravery at the siege of Tournay, and was restored in blood with the dignity of Baron Darcy to himself and his heirs male.

Those who desire to know why the civil wars in England between the Houses of Lancaster and York are called the "Wars of the Roses"

may turn to Shakspeare's Henry VI., part I, act 2, scene 4, and there read how the rival roses became the badges of the rival houses. To see the roses, which one of the most beautiful legends in English history says sprung from the blended blood of the slaughtered warriors of the two factions, we must visit the battle-field at Towton, which is situate about twelve miles south of York, and about two miles respectively from the Stations at Tadcaster and Church Fenton on the North-Eastern Railway. There, on a ridge of land between the villages of Towton and Saxton, extends the fatal field, where, on the 29th of March, 1461, being Palm Sunday, the sun of Lancaster set.



Stone Cross on Towton Field.

A snowstorm, driving full in the faces of the Lancastrian, or Red Rose warriors, blinded them so that they could not see their enemies, their own ranks meanwhile being rapidly thinned by bolt and arrow from the archers of the Yorkists, who, favoured by the snowstorm, and the wind, poured volley after volley into their ranks with impunity. The Lancastrians, therefore, rushed to charge the Yorkists on their own ground, and then hand to hand along the whole line of either army the battle raged during the whole of that sabbath day. No quarter had been given at the battle of Wakefield Green, where the youthful Rutland and the princely Duke of York were slain; and now Edward, on the field of Towton, commanded that no quarter should be given, and this cruel order was executed with frightful exactness and ferocity. More than 37,000 of the bravest sons of England fell on that fatal day. On a part of the field where the final death-struggle and rout of the Lancastrians took place grow many small rose bushes, which, tradition says, sprung from the mingled blood of the rival rose-bearers shed on this fatal field. They grow on this soil only, says the legend, and if transplanted to any other place they quickly wither and die. When in bloom the petals are a mingled red and white, and when the leaves become old they are of a dull red hue on the under side. These bushes grow in the only grass field between Towton and Saxton, which slopes down to the valley of the brook Cock, and has apparently never been under the plough. This pleasing piece of superstition has caused many of those diminutive shrubs to be removed from their native sod, and carried far away to

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other places, and the report of the villagers is that they have much decreased in number of late years. The plant is the *Rosa spinosissima* or burnt rose, which only attains to about a foot in height. It certainly grows in many other places besides Towton Field, but its favourite *habitat* in the inland parts of Yorkshire is the magnesian limestone.

The poets have not forgotten this charming little rose, nor the beautiful legend with which it is here associated. Mr. Planché, in his autobiography, chants the praises of the roses of Towton Field in these verses :—

There is a patch of wild white roses, that blooms on a battle-field,
Where the rival rose of Lancaster blushed redder still to yield ;
Four hundred years have o'er them shed their sunshine and their snow,
But in spite of plough and harrow every summer there they blow.

Though rudely up to root them, with hand profane ye toil,
The faithful flowers still fondly cluster round the sacred soil ;
Though tenderly transplanted to the nearest garden gay,
Nor cost nor care can tempt them there to live a single day.

I pondered o'er their blossoms— and anon my busy brain
With bannered hosts and steel-clad knights repeopled all the plain ;—
I seemed to hear the lusty cheer of the bowmen bold of York,
As they marked how well their cloth-yard shafts had done their bloody work.

In a poem, descriptive of the Battle of Towton attributed to Lord Ravensworth, are the following lines :—

"Now for twice two hundred years, when the month of March appears,
All unchecked by plough or shears, spring the roses red and white ;
Nor can the hand that's mortal close the subterranean portal
That gives to life immortal these emblems of the fight.

And as if they were enchanted, not a flower may be transplanted
From those fatal precincts, haunted by the spirits of the slain ;
For howe'er the root you cherish, it shall fade away and perish
When removed beyond the marish of Towton's gory plain."

The principal growth of these roses is near a place where great numbers of the dead have been buried, in the narrow, dry valley down which the Lancastrians rushed to escape the pursuit of their pitiless enemies, soon to be engulfed in the marshes by the sides of the small, crooked, slow-flowing river Cock.

According to Leland, the bodies of those of superior rank who fell at Towton were buried in Saxton churchyard. Saxton is a parish in the upper division of Barkston Ash Wapentake, and its church is nearest to the battlefield. Like Towton, it was a part of the Honor of Pontefract. It was granted by Alice de Laci to Margaret de Kirketon. When Henry de Laci, her son, was lord of the honor, Saxton was in the possession of Sir Roger de Saxton, who founded a chapel there in 1292, which was dedicated to St. Mary. The present church is dedicated to All Saints, and in the reign of Edward III. is said to have belonged to the Hospital of St. Leonard of York.

Leeds.

W. WHEATER.

WAKEFIELD RACES, 1740.

THE county of York is essentially a sporting county. Every class, from the highest to the lowest, glows with an ardent love for the Chase, whatever be the game pursued. No true "Yorkshire Tyke" is complete without his horse, his dog, his gun, and his ferret. He takes the utmost pleasure in hunting deer, fox, hare, otter, or badger; in shooting grouse, partridge, pheasant, snipe, woodcock, and wild duck; in killing rabbits, "Rattens," or any kind of "Varmint."

A passionate love of horses has always been a characteristic of Old Yorkshire. William Camden, writing his "Magna Britannia" in 1590, says of it, "This county is particularly famous for the breed of horses for the saddle, coach, and other better uses. It is commonly thought the best race of English horses are bred here; the gentry delighting in horsemanship, and peasants in the gain arising from them." And again he writes, "The forest of Galtres at present is famous only for a yearly horse race, where the prize for the horse that wins is a little golden Bell. It is hardly credible how great a resort of people there is to these races from all parts, and what great wagers are laid."

The races at Gatherley Moor, which still survive in the meeting at Catterick Bridge, have existed time out of mind, and were celebrated in the Fifteenth Century; and "To bear away the Bell," there, has passed into a proverb well-known in Richmondshire. York Races were in vogue in the reign of King James the First, (who established races at Newmarket, Croydon, and Enfield Chase), and probably earlier. They were at first held on Acomb Moor, now called Hob Moor; were revived in 1709, and held on Clifton Ings, before their final establishment on Knavesmire. King Charles the First was present at York Races in 1638; and Sir Henry Slingsby, of Scriven, Baronet, employed "a Dutchman named Andrew Karne" (perhaps a German named Kahn), to carve in stone a recumbent effigy of his horse,—still preserved at Red House—which "did winne the Plate on Acomb Moore, the King being there." The "History of the Turf" says:—"Oliver Cromwell, with his accustomed sagacity, perceiving the vast benefit derived to the nation by the improvement of its breed of horses, the natural consequence of racing, patronised this already peculiarly national amusement. Mr. Place, whose name, coupled with that of his horse, the famous "White Turk," will live for ever in the memory of all British sportsmen, was Cromwell's Master of the Stud."

Charles the Second was a warm patron of the turf. He re-established the races at Newmarket, which Cromwell had interrupted; he gave a silver cup, worth 100 guineas, to be run for, and introduced much Arabian blood into this country. His Master of the Horse, Sir Christopher Wyvil, Baronet, of Constable Burton, in the North Riding, was sent to the East on a mission to buy horses, and brought back

some very beautiful thorough-bred mares, which were henceforth called the "Royal Mares." William the Third frequently visited Newmarket.

On the occasion of her visit to Lord Bingley, "Queen Anne gave a Plate of Gold to be run for by horses on Bramham Moor, that she might encourage the breed of horses in this shire," In 1712 she gave "the Queen's Cup" to York Races, and ran her grey gelding "Pepper" for it, without success. Nor did her horse "Mustard" win it next year, but in 30th July, 1714, three days before Her Majesty's death, her bay horse "Star" won the Plate of £40 for aged horses, eleven stone each, four mile heats.

It may be observed that the heats of three miles, with ten stone weight, and the four mile heats, carrying twelve stone, in the Wakefield Races, point to the difference between the weights carried by the horses of Old Yorkshire and those of the present time. The late John Scott, the celebrated Trainer on Langton Wold, of Whitewall, near Malton, thought the present weights should be raised; and his opinion is endorsed by that of the not less experienced and famous Mr. William Day.

It is not easy to ascertain the origin of all the Yorkshire Race Meetings. The earliest notice of Doncaster Races that Mr. Hunter could discover is in the year 1708. Ripon Races were in existence in 1725. Black Hambleton Races flourished from 1715 to 1775. Pontefract Races were established about the year 1800. Kipling Cotes, in the parish of Middleton, in the East Riding, has had races since the year 1618, when £360 was raised by subscription, and securely invested. Races were held on Langton Wold from 1803 to 1862; at Hull till the year 1796; and at Burton Constable from 1836 to 1850. There were private race courses at Brodsworth and Nunnington; and horses were trained at Arras, near Market Weighton, Bramham Moor, Grimthorpe, Hazlewood Hall, Kirkleatham, Moor Monkton, Rise, Sledmere, Stainton-in-Cleveland, Swinton, near Rotherham, Thixendale-on-the-Wolds, Tolston Lodge, near Tadcaster, and many other place. Training establishments, in great and well-deserved repute, still exist at Beverley, Hambleton, Langton Wold, Middleham, and Richmond.

Races are now held at Beverley, Catterick Bridge, Doncaster, Halifax, Leeds, Northallerton, Pontefract, Redcar, Richmond, Ripon, Scarborough, Stockton, Thirsk, and York. Steeple Chases take place at Kipling Cotes, Leeds, Malton, Sancton, Terrington, Wetherby, and York.

Beverley Races were established in 1767, and the Stand was built by means of Silver Tickets. The Grand Stand at York was built in 1754; free admission tickets, in brass, being sold at five pounds each. These were renewed in 1803, but were redeemed in 1854.

With respect to the Founders and Patrons of the Wakefield Races, William Serjeantson was of Hanlith in Craven, married Susanna, daughter and heiress of William Moore, M.D., of Wakefield, and died in 1759, aged 43. Thomas Oates, attorney-at-law, died in 1783.

Cuthbert Constable was owner of Burton Constable in Holderness, and died in 1747. William Osbaldeston, of Hunmanby, near Bridlington, thirty years M.P. for Scarborough, died in 1765, aged 79. Mr. Wilberforce Read was youngest son of Clement Read, of Grimthorpe, by Elizabeth Wilberforce. He was baptised at St. John's, Beverley, 9th October, 1703, and buried April, 1774 at Givendale, having been forty years on the turf. The Duke of Perth was James Drummond, son of James Lord Drummond, who died in 1720; son of James Drummond, fourth Earl of Perth, created Duke of Perth by King James the Second, at St. Germain's, in 1695; he was born in 1707, had the family estates given him 28th August, 1713, was at the battle of Culloden, and died on board ship on his way to France, 13th May, 1746, without issue. His horses ran at York in 1740, 1741, 1743, and in 1742 at Doncaster.

Articles of the Horse Races as it is agreed by the Founders or the majority of them whose names are hereto subscribed for the Plates to be run for upon Wakefield Ings, on Monday the first, and Wednesday the third day of September, in the year of our Lord One thousand seven hundred and forty.

First—Every such Horse, Mare, or Gelding as shall be entered for the fifty pounds to be run for on Monday, the said first day of September, shall not exceed the Age of Five Years the last Grass, and shall carry Ten Stone with Saddle and Bridle, three heats, three miles to each heat.

Item.—Every such Horse, Mare, or Gelding as shall be entered for the fifty pounds to be run for on Wednesday, the third day of September aforesaid, shall carry Twelve stone with Saddle and Bridle, three heats, four miles to each heat.

Item.—If any Horse, Mare, or Gelding that runs for either of the said Plates, shall win the two first Heats, it shall be at the discretion of the Founders or a majority of them then present to give such Horse, Mare, or Gelding the Plate, and the rest shall run for the Stakes. But if three Horses, Mares, or Geldings win each of 'em one heat, then those three only shall run a fourth heat, and he or she that wins the said fourth heat shall have the Plate, the second the Stakes, and a distance this heat shall go for nothing.

Item.—If any person or persons shall run either Horse, Mare, or Gelding for either of the said Plates which is not qualified according to these Articles, And shall win either Plate, or Stakes, or both, such person or persons shall return the said Plate or Stakes to the owner or owners of the next Horse, Mare, or Gelding duly qualified, and shall likewise forfeit one hundred guineas, to be paid to the Founders subscribed towards the Plates to be run for next year.

Item.—Every founder that shall enter any Horse, Mare, or Gelding for either of these plates shall pay over and above his Subscription two Guineas. And all other persons three Guineas, which Monies shall be reckoned Stakes, and go to the second best Horse, Mare, or Gelding, unless Ordered by the Founders to the contrary, who shall declare before the Horses, Mares, or Geldings start, what the Stakes of each Heat shall be.

Item.—No Horse, Mare, or Gelding that shall start for either of the said Plates shall have the benefit of the Stakes unless such Horse, Mare, or Gelding shall run three heats, or shall be otherwise ordered by the Founders then present.

Item.—No person shall have the benefit of entering any Horse, Mare, or Gelding as A Founder, unless such Person shall subscribe one Guinea and pay the same when demanded.

Item.—Every person that enters any Horse, Mare, or Gelding for either of the said Plates shall submit to a Majority of the Founders hereto subscribed, and shall

pay to the Clerk of the Articles for every Horse, Mare, or Gelding which shall be so entered the Sum of Ten Shillings and Sixpence, and Two Shillings for every one weighed.

Item.—Every Horse, Mare, or Gelding that shall run for either of the said Plates shall be shown and entered on the day and place appointed at the House of Mr. Wm. Nicholson, at the sign of the Black Swan, in Wakefield aforesaid, between the hours of two and eight in the afternoon.

Item.—Every Horse, Mare, or Gelding that shall run for either of the said Plates shall start between the hours of three and four in the afternoon, and shall have half an hour allowed for rubbing after every heat; And if any Horse, Mare, or Gelding do not come to Start at the time appointed, the Founders then present will Start the rest.

Item.—If any Horse, Mare, or Gelding that shall run for either of the said Plates start before Notice be given by the Clerk of the Articles without coming back and starting with the rest, it shall be judged distanced.

Item.—If any Horse, Mare, or Gelding shall distance all the rest in any of the three heats, the Stakes shall go to the next year's Plate.

Item.—Every Rider shall leave all the Posts on his right hand all round the Course, or shall be judged distanced. The starting Post excepted.

Item.—Every Rider shall weigh before the Tryers after every Heat, and shall shew the colour of his Horse, Mare, or Gelding before he Starts, and shall be allowed, besides Saddle and Bridle, one pound for every Heat.

Item.—If any Rider shall obstruct or hinder another by crossing, jostling, buttocking, holding, striking, or shewing any manner of Foul Play, or what the Founders subscribed, present, and unconcern'd, shall judge so, or shall dismount before he comes to the post to be weigh'd, or takes anything that he has not ridden with, such rider, or the person who he rides for, shall have no benefit of either Plate or Stakes.

Item.—If any disputes or differences shall arise upon account of either of these Plates or Articles, the same shall be referred to the Founders present and unconcern'd, and they, or the major part of them, shall have the power to determine the same, and shall likewise have power to object against any one Horse, Mare, or Gelding entering for either of the said Plates.

Item.—If three or more Horses, Mares, or Geldings do not enter and Start for each of the Plates aforesaid (without it be by consent of the Founders, or a Majority of 'em), then it is declared and agreed to be no Race.

Wm Serjeantson
J. Ridsdale
Tho. Horne
Thos. Norton
Ben. Roobuck

Fran. Norton
Wm Beatson
Willm Naylor
Thos. Oates
Jno. Newham

Sealed and Delivered in the presence of us

Wm Nicholson.
Thos. Ferrand.

The 28th August, 1740, Memorandum. We whose names are subscribed, being Owners or Riders of the Horses, etc., that are entered according to the Within Articles, Do, upon hearing the same Articles read, agree to the same.

Witness to the signing hereof,

Thos. Ferrand.
Thomas Furby, For Mr. Cuthbert Constable.
Wm Marriner, For Mr. Joshua Walters.
John Jackson, For Mr. Thomas Lawson.
Michael Todd, For the Duke of Perth.
William Auston, For Wm Osbaldeston, Esq.
Wills Dagon. John Hareson, For Wm Harvey. John Singleton, For Mr. Reed.

Langton Hall, May, 1884.

CHARLES BEST NORCLIFFE, M.A.

A LOST VILLAGE IN EAST YORKSHIRE.

ABOUT seven miles west of Scarborough, near the Pickering and Seamer line of the North Eastern Railway Company, stands the modern stone mansion of Wykeham Abbey, the property of the Dowager Viscountess Downe. It was erected on the site of the old Priory, formerly a convent for Cistercian nuns, in a well wooded park of nearly two hundred acres. The Priory was founded by Pain Fitzosbert de Wykeham, about the year 1153, and dedicated to St. Mary and St. Michael, and there are records of the following prioresses,—Emma de Dunstan, 1286; Isabel, 1321; Eliz. Edmundson, 1480; Kath. Ward, 1487; Alice Hornby, 1502; and Kath. Nandik, 1508.

Adjoining the mansion is the old churchyard, containing monuments of the Langley family and others. A tall stone cross in the centre of the churchyard now marks the spot where the altar of the old church formerly stood. This church, which was dedicated to All Saints and St. Mary, was used as a place of worship until the year 1853, when it was taken down and removed to the village of Wykeham, about a mile further north, and erected on the site of the ancient chapel of St. Mary and St. Helen, of which place, Hinderwell, the historian of Scarbro' writes as follows :—

"In the year 1321 John de Wychem erected a chapel here on the site of the church of All Saints (which was then taken down being ruinous and decayed) and dedicated it to the Virgin Mary and St. Helen. The said John de Wychem having the king's licence, granted by charter, dated 20th June, 1321, to dame Isabel, the prioress, and to the convent, the annual stipend of twelve marks of silver, and several parcels of land, for procuring and sustaining two perpetual chaplains and other successors to celebrate divine service in the said chapel for the soul of its founder, and for the souls of all the faithful deceased, which ordination was confirmed by William, Archbishop of York, 20th July, 1323."

About half a mile to the north of the village of Wykeham, there is a parcel of land which is at present known by the name of "Marton Garths." During the summer of 1881, I visited the place and was informed by an old inhabitant that some old masonry was discovered there when he was a boy, which would therefore be about the commencement of the present century; and I have no doubt that it was the site of the village of Marton, which is supposed to have been consumed by fire.

It appears however to have been in existence in the fourteenth century, for in the above named charter we find Marton referred to as follows .—

"Hæc carta indentata testatur quod Johannes de Wykham, de licentiâ et assensu illustrissimi d'ni sui, D'ni Edwardi, Regis Angliæ, concessit, dedit et præsentî cartâ suâ indentatâ confirmavit dominæ Isabellæ, Priorissæ Monialium de Wykham et Conv. ejusdem loci, et suis successoribus in perp. duodecim tofta, novem bovatas, triginta et quatuor acras t'ræ, quatuordecim acras prati, et xvii solidos et tres denarios redditus, cum pert. suis in Wykham, Rostona et *Marton* :—videl. vi tofta in Wykham, quorum unum fuit Adæ filii Cicardi; duo vero quæ fuerunt Alani Laman, excepto crofto, et quæ Emma Attelial et Alicia Donnyby tenent; duo

etiam quæ quondam fuerunt eisdem Monialibus, excepta parte aliquali eorundem tenementorum prout per certas bundas dividitur versus austrum; et unum toftum quod quondam fuit predicti Adæ, et jacet ad exitum villæ de Wykham versus orientem; unum vero toftum in Roston cum crofto quod Will. Pyrly tenet de eisdem, et toftum quod Rogerus filius Godardi tenet in eadem; duo vero quæ quondam fuerunt Rob. filii Will. de Roston; et duo tofta in *Martona* quæ quondam fuerunt Ricardi de Kenerthorp, et jacent in parte boreali villæ ejusdem; et etiam duas bovatas t'ras in Wykham et Roston quæ quondam fuerunt Roberti de Roston."

In the Domesday Book of William the Conqueror we also find Marton, (in connection with Wykeham), noticed as follows:—

"Land of the King in Yorkshire:—

To this manor belongs the soke of these lands:—*Asgozbi* (Osgodby) four carucates, *Ledbestun* (Lebberston) *Grisetorp* (Gristhorpe) *Scagetorp*, *Uteristorp*, *Rodebestorn*, *Finelac* (Filey) *Bertune*, (Burtondale) *Depedale* (Deepdale) *Atune* (Ayton) *Neunetun* (Newton) *Prestetune* (Preston) *Hotune* (Hutton Buscel) *Martune*, (Marton) *Wicha'* (Wykeham) *Rostune* (Ruston) *Tornelai* (Qy. Thornley, lost?) *Steinton* (Snainton or Stainton) *Brimistun* (Burneston) *Scallebi* (Scalby) and *Cloctune*, (Cloughton). In the whole there are to be taxed fourscore and four carucates, which forty two ploughs may till. In these were an hundred and eight sokemen with forty six ploughs. There are now seven sokemen and fifteen villanes and fourteen bordars, having seven ploughs and a half. The rest are waste."

And again we read

"In Martun and Wicha, (Marton and Wykeham) half a carucate to be taxed."

Also in the charter of John of Ayton, we find the following entry:—

"A croft in Wicham, sixteen perches broad, and thirty three perches long, measured by the perch of Martun."

from which we learn that there were measures of different standards in use. This is also borne out by the following entry, to the effect that Henry I. gave to the brethren in Godeland (Goathland), "unam carruccatam terræ arandam secundum carruccatas de Phicrinch," one carucate of arable land according to the carucates of Pickering. (See Cartularium Abbathiæ de Whiteby, Surtees Society, 1879, f. 162.

Baldersby.

W. GREGSON.

A GLANCE AT YARM.

A TRAVELLER passing by rail from the South to Stockton-on-Tees, must be struck with the pleasant panorama presented to his view when he nears the quiet, but once busy little "decayed market" town of Yarm; correctly described by one of our best local poets of last century, THOMAS PIERSON, in his *Rosebury Topping*, where he sings:—

"Yonder fair Yarm, extended in the vale,
Along the Tees, as in a circle, lies;"

the once principal port and mart of Cleveland "occupying," as WALKER ORD has it, "a low peninsular, encompassed on three sides by the Tees, which here, as at Middleton, twines in the form of a horse-shoe, and seems ready, like some huge boa-constrictor, to devour the town."

Visit Yarm in whatever way you will, like the romantic fisher-village of Staithes, you cannot see it until you are close upon it. "The traveller," says the late Rev. JOHN GRAVES, (who lived and died there,) "on his approach to the town, is struck with its singularly low situation, particularly in descending the hill from the north; which is so much superior as to afford no other prospect of the place than the roofs of the houses, with the river winding round in the form of a crescent." One certainly cannot help regarding it now as a very curious site to fix upon for a town; and the fearful floods which have so often deluged it prove it to be at times rather a dangerous place of abode: for to have to be rescued from a chamber window, or the roof of one's house, perhaps in the darkness of a stormy night, by kind and adventurous neighbours, in boats, is surely no pleasant predicament to be in; whilst horses, cattle, sheep, pigs, dogs, cats, and furniture, are being washed away to be seen no more. But all this has repeatedly happened to the



Yarm Viaduct.

good people of Yarm. And yet this very bend of the river in all probability caused our Ancient British ancestors first to fix their wigwams here. That Yarm was inhabited at an early pre-historic period is proved by the fact, that in forming this very railway, an ancient canoe was found, not far south of the present bed of the Tees, buried at a depth of 18 feet from the surface, carved out from the solid trunk of a tree, and measuring about 22 feet in length by 18 or 20 inches in width; a more primitive mode of construction than that of the light wickerwork coracles, covered with the skins of animals, which were in use in Britain at the time of the Roman Invasion.

Yarm church—which stands in its green "God's Acre" on the banks of the Tees, to the left of the railway as we approach from the south—is dedicated to St. Mary Magdalene; but being rebuilt in 1730, one does not expect to find it a model of ecclesiastical architecture; nevertheless it contains a good stained glass window, by Beckett, of

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York. The church tower in the accompanying woodcut, is that of the closely adjoining village of Eggleston, on the Durham side, and is worthy of a visit; containing, among other things, a pre-Reformation bell in the tower, and two interesting stone effigies, one of them in chain armour, bearing on his shield the arms of the Askaby family, who are known to have resided in the parish during the fourteenth and fifteenth centuries.

Before the Norman Conquest, Yarm belonged to Hawart; but it was afterwards granted, with numerous other manors in Yorkshire, to Robert de Brus, from whose family it descended to those of Thweng, Meinell, Bellasis, etc. Here the family of De Brus founded a hospital, dedicated to St. Nicholas, for the maintenance of three chaplains, and thirteen poor people, sometime before 1185, and also a house of Black Friars—the preachers of the period—before 1240; in the latter of which many of the neighbouring gentry willed to be interred.

Yarm was for several centuries the principal port for shipping the agricultural produce of the Cleveland district, when Stockton was comparatively of small importance. In the reign of King John it paid £42 7s. 10d. to the customs, whilst Scarbro' only paid £22 0s. 4½d., and Whitby no more than 4s. In 1295 it sent two members to Parliament.

The woodcut on last page (drawn by Mr. Thomas Cail and engraved by the celebrated W. J. Linton, for my *People's History of Cleveland and its Vicinage*), shows the stone bridge erected by Walter Skirlaw, Bishop of Durham, about the year 1400, which, until the erection of Stockton Bridge (opened in 1771), was the only one connecting Cleveland with the county of Durham; hence all the old roads in the district run towards Yarm. The arch on the Durham side is broader than the others, and in Cromwell's time was a drawbridge. The Viaduct, which the view is principally intended to show, is one of importance, and was erected in 1849, at a cost of £44,500. It consists of 42 arches, each of 40 feet span, excepting the two over the river Tees, which are of 67 feet span; it is 760 yards long, and contains 30,000 cubic feet of timber in its foundations; the fabric contains 13,900 cubic feet of stone, and 25,500 cubic feet of brickwork; the number of bricks used in its construction being 7,500,000. The station is just over the river, on the Durham side.

The bird's-eye view obtained from this Viaduct is worthy of observation. Some quaint old shops remind one of days that are gone, when good business could be done without the attraction of plate glass fronts. And Sleepy Hollow as Yarm may now seem to some, except at its famous fairs, here was held the first meeting at which it was resolved to commence the then dreaded revolutionary innovation of a passenger railway; an event so humbly, but intimately, connected with human progress, as to be worthy of remembrance when the slight battle here between the Parliamentarians and the Royalists is forgotten.

Rose Cottage, Stokesley.

GEORGE MARKHAM TWEDDELL.



YORKSHIRE DOMESTIC ARCHITECTURE.

ANCIENT YORKSHIRE HOMES.

THE antiquities of architecture have always been considered as objects of the greatest interest, inasmuch as they are visible existent memorials of past ages, forming a record of mankind at many periods when history is unreliable, and throwing a gleam of light on what would otherwise be hopeless obscurity.

The object of this sketch is, to afford a glimpse of the modes of living of our forefathers as connected with the architectural peculiarities of their dwellings of two centuries ago. A connected history or description of Yorkshire Domestic Architecture from the earliest times to the present, with notices and illustrations of the many noble examples which adorn the county, would be an instructive and interesting work.

To commence with the poorest class of homes, we find that most of the huts, booths, cots, or dwellings, if the latter term is applicable, were slight structures of one storey open to the rafters and divided into "house part" and sleeping room. To construct these, a vertical framework of oaken crooks was inserted in the ground and pegged well together. The lower portion was crossed with transverse timbers, and the interstices were filled in with laths, wattles, or wickerwork, and plastered with clay. The roof was hipped at both ends and thatched with straw. The roof was not underdrawn, but open to the ridge, and was so low that the eaves rested on the lintel of the door, which was little more than five feet in height, barely allowing any but children to enter without stooping. Light was admitted by a casement window or two, glazed with small lozenge shaped panes of a greenish hue. Ventilation was generally provided for by a hole in the roof, caused by

the wear and tear of the elements ; this mode had the disadvantage of leaving a free passage for the rain. Houses of this class were general to the end of last century, and Scatcherd thus describes one of them, which existed in Morley in his day, and was known as "Slack's Cottage" :— "This singular building is an ancient lath and plaster or 'post and pan' cottage. The shaft of the chimney immensely large, with a top of sticks and bindings, being doubtless a funnel for the smoke, constructed at an after period, displays the antiquity of the dwelling. But the fireplace is the most surprising ; it is eleven feet ten inches wide ; five feet two inches deep ; and five feet five inches high. In the centre of this space, no doubt, in ancient times was the skeleton of a rude range ; and here, around a fire partly perhaps of coal, but principally of wood, did the ancestors of Slack sit plaiting their straw hats by the light of the chimney in the daytime."*



Old Houses and Pinfold, Morley.

In course of time, stone was substituted for wood and plaster, but the houses were still only one storey in height, and had no chambers. These primitive dwellings were common to all parts of the county, and in order that our readers may judge of the character of these houses of the "good old times," we give a view of a block of them—types of scores of others—which existed in Morley until quite recently. The one-storey cottages in our illustration were built upon land adjoining the site of the ancient ducking pond for scolds, and near to the "Pinfold" or Common Pound.

Around these homes of our ancestors stretched the moorland,

* Scatcherd's *History of Morley*, p. 185.

unreclaimed by the plough or the spade, while here and there on the hills and in the valleys, were a few houses of a somewhat better class, with small gardens attached to them, and generally a patch of land sufficient to maintain a cow. In the manufacturing districts, such as Leeds, Wakefield, Morley, and many other places, dwellings of a more roomy and substantial character were to be seen, in which the "domestic manufacture" of cloth was carried on. The manufacturers were also farmers in a small way, and their homes consisted of a "living part," with house, parlour, pantry, attics, and loom houses, whilst the farm buildings were chiefly antique, inconvenient erections, sometimes covered with thatch, but oftener with grey slates. In the yard, or "fold" as it was called, were the horsing-stock or mount, the



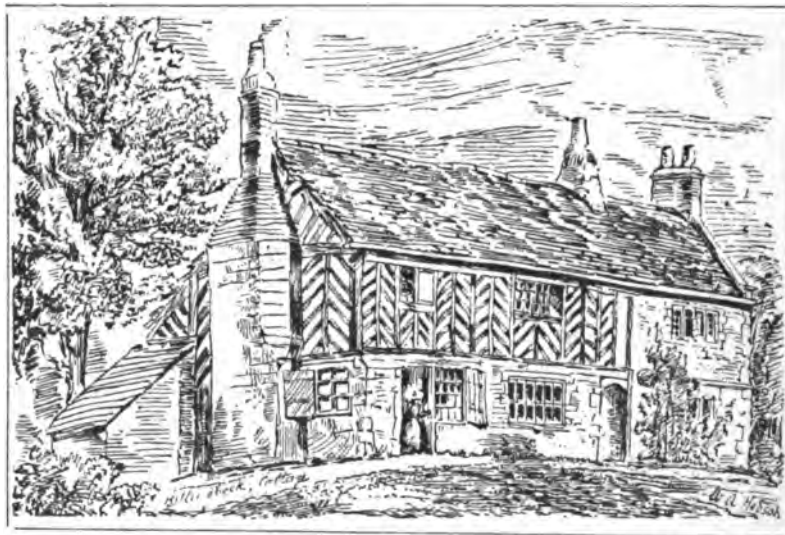
Old House, Morley :

dog-kennel, and can-tree; this latter fixture was a portion of a many-armed tree, sunk in the ground, and was intended to hold the clean "piggins," or milk cans.

As a specimen of the better class of dwellings in the villages of the West Riding, whose occupants were the lawyers, schoolmasters, or well-to-do tradesmen, we note one which existed until 1881, in Church Street, Morley. On the pillars of the gateway leading to this house was the following inscription. On the pillar to the left of the entrance the words "*Porta Patens esto*," and on the pillar to the right, "*Nulli claudaris honesti*" ("O gate, be thou open, thou mayest not be shut to any honest man") This was, no doubt, originally the entrance to the courtyard of an old baronial hall, or perhaps a monastery. It is said that Mr. Pickering, minister of St. Mary's in the Wood, lived in the

house in 1695. The interior of the house was most interesting, with its old-fashioned chimney corners, large enough for a bedroom.

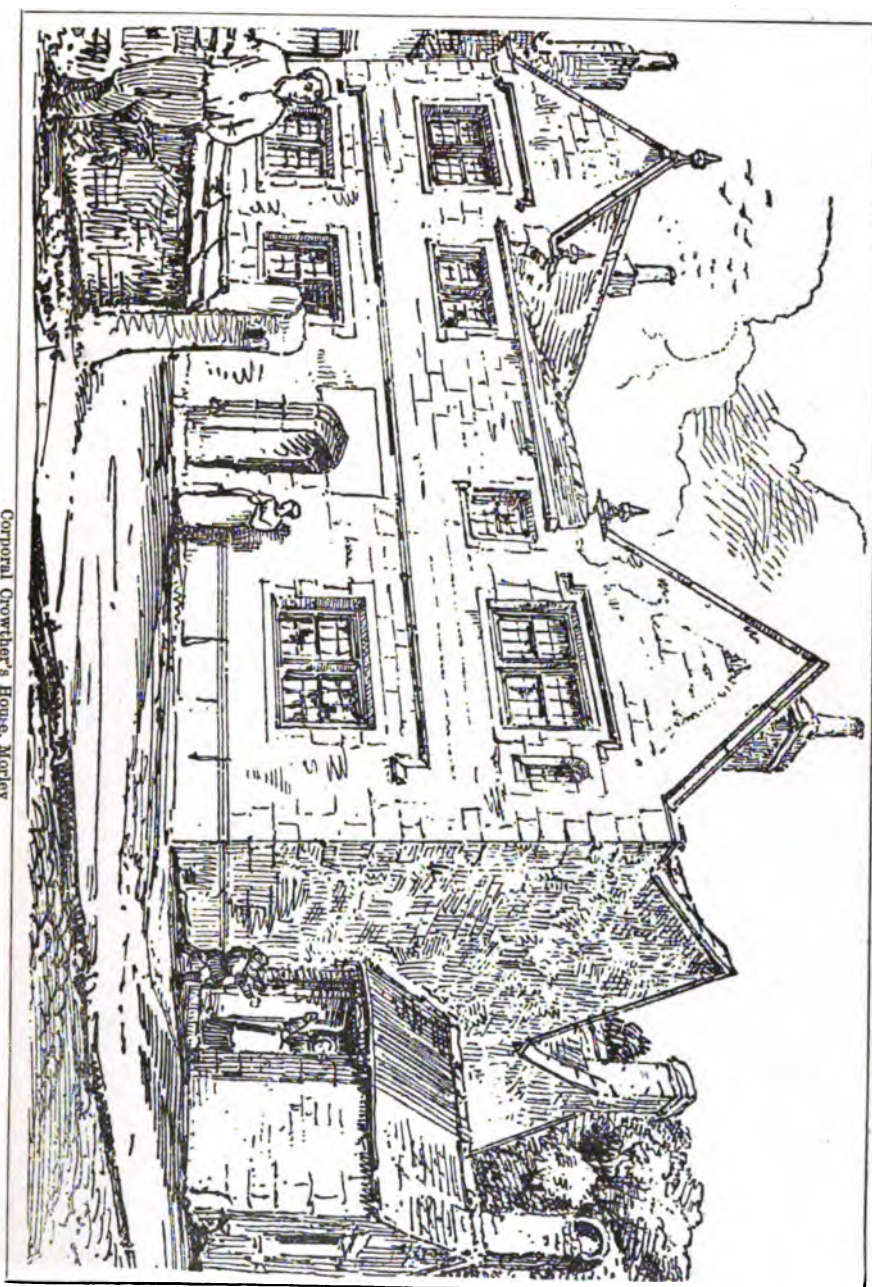
The farm buildings of the West Riding were, in many instances, both historic and picturesque, and from the illustration we give, of a small farm-house, called "Killingbeck Cottage," which can be seen from the train as we travel from Leeds to York, we can gather that even in the matter of timber-framed dwellings some attempt at architectural ornament was made, and with a fair measure of success. A peculiar feature in houses of this class, to which Dean Howson refers, is as follows:—"Through Airedale and Ribblesdale, from Bradford to Lancaster, there are a multitude of specimens of a curious kind of



Killingbeck Cottage.

doorway, which I do not recollect to have seen elsewhere. These doorways generally consist of two curves, more or less regular, and more or less enriched with ornament, and with the initials of the families of some now forgotten dalesman; the dates range from about 1630 to 1730; the earlier forms are simpler than those which follow; and after the later period they seem to cease suddenly. However this provincialism of rural architecture is to be explained, it is a social and artistic fact worthy of being observed and permanently recorded."

Coming to the better class of houses, inhabited by the yeomen of the towns and villages of the county, we have in Bank Street, Morley, an old house, built during the "Oliver days," which externally bears



Corporal Crowther's House, Morley

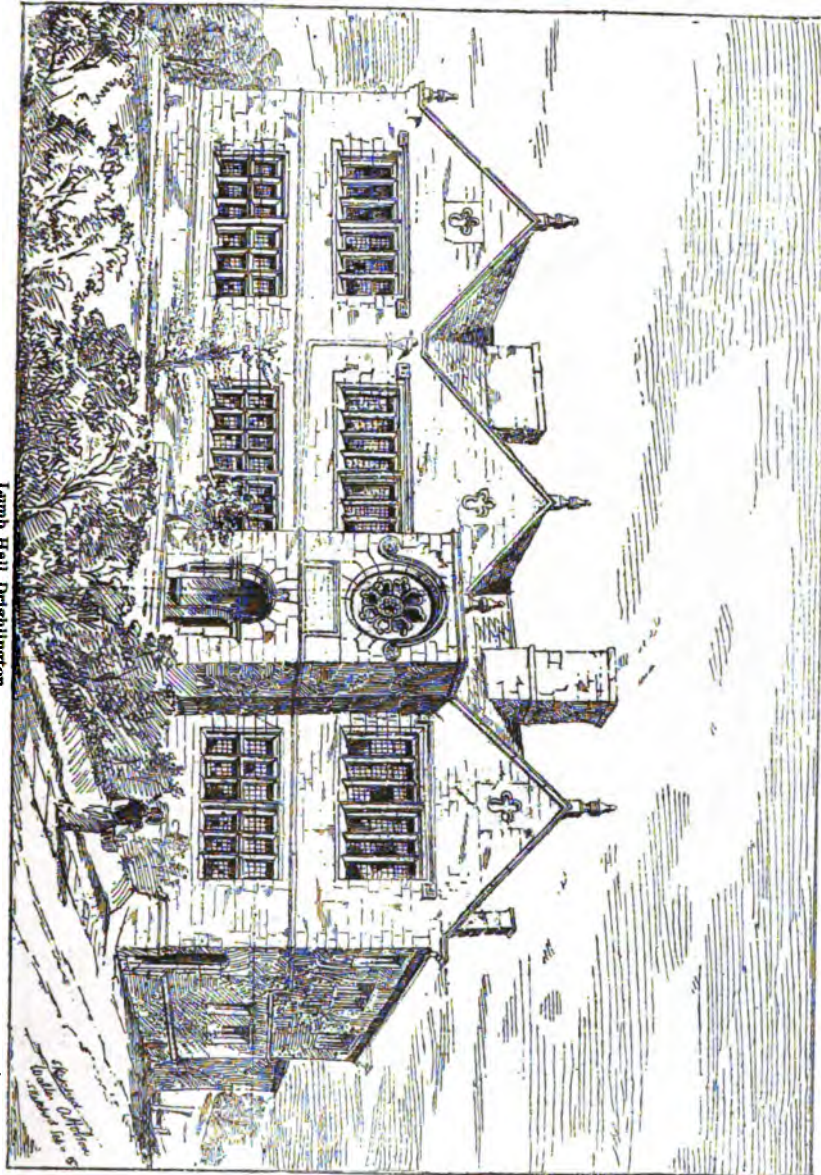
evidence of its former respectability, while the interior is furnished with some fine specimens of wood carving, and in all respects the house is a fair specimen of the domestic architecture of the seventeenth century. The house was at one time in the occupation of Joseph Crowther, commonly called "Corporal Crowther," from his holding that position in the Parliamentary army. To this house the "agitators" often resorted, for the Corporal was one of the conspirators connected with the Farnley Wood Plot, of 1663.

Of a very different style of architecture is Sharlston Hall, near Wakefield, the former home of one of the wealthy families of the county. "This hall was formerly a place of some consequence, though,"



Inner Porch, Sharlston Old Hall.

as Mr. Hunter says, "its apartments are ill-contrived. The rooms throughout open into one another, so that a person might walk round the house on each of the storeys." Now the greatness of the hall no longer exists; but enough remains in the extensive, though not imposing, buildings and numerous outhouses, the great gateway, the elevated summer house, the gardens, orchards, and large enclosed garth to indicate its past importance. Much of the erection is wood and plaster, splash-dashed outside and wainscotted within. Portions of the wings extending from the front, including the widow's room, have been pulled down; but the inner porch with its high gable,



Lamb Hall, Drighlington.

whereon the remnants of a curious inscription are carved, still stands.”* The hall was built in 1574, or—Mr. Leatham thinks—rebuilt, because he finds traces in the outbuildings of oak beams of apparently greater antiquity than the surrounding fabric. The hall is the scene of Mr. W. H. Leatham’s poem, “The Widow and the Earl.”

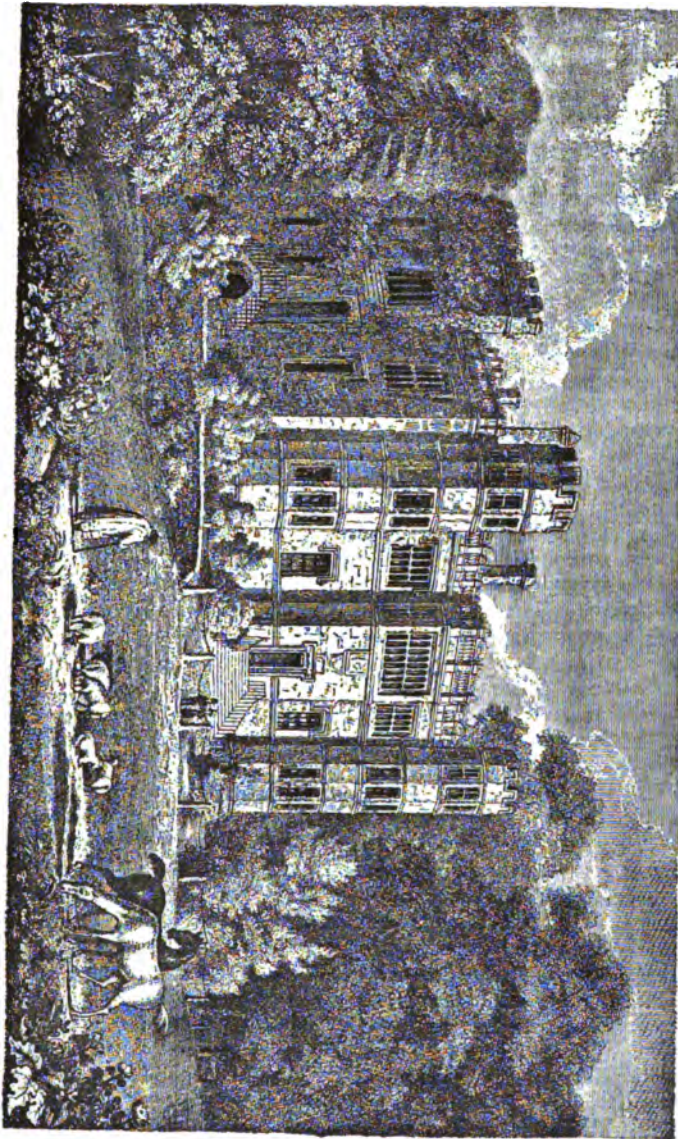
A still more pretentious specimen of the homes of the gentry in the seventeenth century is to be seen in the view we give of Lumb Hall, Drighlington, near Bradford. This house was remarkable for its fine Oriel window, and also for having occupied a prominent place in connection with the battle of Adwalton Moor, to which it is contiguous. Scatcherd says of Lumb Hall, “There are other ancient dwellings in the neighbourhood of Adwalton, on which I could expatiate with pleasure, especially Lumb Hall, where I once saw a stand of arrows, etc.”† Of the homes of the gentry in the seventeenth century, Mr. Boutell says, “The houses partake largely in the general principles of the *Renaissance*, regular classic members being interspersed with those of a debased Gothic character. Spacious galleries, and staircases composed of several flights of steps, and having open balustrades, came now into use, particularly in the large mansions. Late in the century, the roofs were frequently of a high pitch, and the walls finished with bold cornices, resting on large projecting brackets. Ornamental timber-work, also, was commonly introduced into the construction of houses, with very good effect. In the sumptuous richness of their interior fittings and decorations, these domestic edifices of our ancestors appear to have fully equalled their architectural magnificence. Their ceilings were constructed either of timber work or plaster, framed with the express view to elaborate enrichment; the windows glowed with the rich tints of brilliantly stained glass, painting, tapestry, and panel-work covered the walls; and the several apartments abounded in appropriate furniture of costly materials, combining no inconsiderable degree of household utility and elegance, with a beautiful variety in form, and a high degree of artistic excellence in execution.”

HEATH OLD HALL.

NEAR to Wakefield, is a fine open breezy heath, best known by its familiar name of Heath Common, almost the last unenclosed piece of ground which the inhabitants of the neighbourhood are privileged to ramble over without hindrance. The Heath Old Hall, a beautiful mansion in the Elizabethan style, stands in trees on a cliff over the Calder. Mr. W. H. Leatham, in the preface to his poem “*Emilia Monterio*” says, that this house was built by John Kaye of Dalton and

* Banks’s “*Walks in Yorkshire*,” p. 269.

† Scatcherd’s *History of Morley*, p. 272.



Heath Old Hall.

Oakenshaw, son of John of Dalton and Jane, daughter and heiress of William Dodsworth of Shelley. His mother's arms, quartered with those of Kaye, are over the principal entrance, immediately beneath the arms of Queen Elizabeth, in whose reign the house was built. Lady Bolles, daughter to William Witham of Ledston, and a baronetess in her own right, by patent granted in 1635, to herself and the heirs male of her body, bought the hall and adjacent lands from the Kayes, and at her death, which took place at the hall 5th May, 1662, when she was about eighty three years old, these descended to Sir William Jobson, baronet, of Cudworth, her grandson by her first marriage with Thos. Jobson, Esq., of Cudworth, and after his death to Ann, wife to Sir William Dalston, the eldest of her two daughters by Thomas Bolles Esq., her second husband. The Dalstons held the property three generations. A daughter of Sir Charles Dalston's who died 1728, was married to Francis Fanquier, and after the death of Sir William Dalston, who was living 1771, it passed to the Fanquiers, one of whom sold the hall and lands to John Smyth Esq., of Heath. Lady Bolles was a remarkable woman, and her ghost was until lately, perhaps is yet, deemed to haunt the hall and grounds; but far more interesting than any number of grim stories, is the fact that she founded charities at Wakefield, Sandal, and other places, for apprenticing poor children, and the like good things. Since the ownership of the Smyth family began the "old hall" has been tenanted for various purposes, as a private dwelling; for some years beginning before 1813, and continuing until after 1818, by French nuns. It is now occupied by Edward Green, Esq., who has repaired and furnished it in a very worthy manner.

Wakefield, May, 1871.

The late W. S. BANKS,

LAKE DWELLINGS IN YORKSHIRE.

THE discovery of lake dwellings in England is, to the archæologist, a justification of the proverb that all things come in time to him who waits. The pre-historic period, as it is generally understood, covers all the events which took place between the latest geological epoch and the beginning of history. Included in the range of the term are the relics of man and of animals found in the caves, peat bogs, in alluvial soils, and under the waters of some of the lakes. So far as man in Europe is concerned, his progressive advances in civilisation are marked by three distinctive periods—the primitive stone age, when the implements and weapons of stone were chipped, but neither ground nor polished; the latter stone age, when the stone implements and weapons were polished and finished with care and skill; and the bronze age, when metal was first used for such purposes, and articles made of it for ornaments. Of the various antiquities of those periods the lake dwellings in Switzerland have attracted great attention, but search for similar relics has been made without any marked success in England, through

the crannoges or lake-dwellings of Ireland and Scotland have been made the subjects of many learned essays and some valuable books. A most instructive find has now been made in the little frequented district of Holderness in Yorkshire, and is being worked out with exceeding care and skill by Mr. Boynton, of Ulrome Grange. The great region of Holderness is in itself a remarkable one, and an examination of the ordnance map will furnish indications of its former lacustrine condition by the constant repetitions of the terms "carr" and "mere," which would go far to show that the entire district had been once as much characterised by numerous inland lakes as Norfolk at the present time is by its notable "Broads." But of all these in Holderness, the sole remaining example of actual water space is Hornsea Mere, a broad sheet more than a mile in length. The geological structure of Holderness must have made it peculiarly suitable, under its ancient conditions, for settlement by the lake-dwelling people, but those conditions were greatly altered at the close of the bronze age, and within the historic period—first, by the enormous waste of land by the sea; and lastly, by the more efficient drainage of the land for agricultural and other purposes. To understand the pre-historic conditions of this lake-dwellers' region, the then existing physical geography must be well made out. The whole Holderness territory is a vast deposit of the Great Northern Drift—a thick deposit of clay and gravel, with scratched and striated boulders of Scandinavian and other rocks marked by the grinding and drifting of glaciers and icebergs. This Northern Drift rests on the ancient surface of the chalk when that surface descended from the inland lofty wolds, six hundred feet in height, to sixty feet and more below the level of the sea. The vast bay which then extended from Bridlington Headland to Spurn Point, thus received the icebergs of the Glacial Period which melting, let fall their burdens of *debris* enclosed in their frozen masses. There was thus formed an irregular semi-oval area, forty miles in length by about twenty in extreme breadth, stretching inland with sinuous outline to the foot of the contour of the wolds along their then sea-washed shore. The tract thus formed rarely rises in any part more than thirty feet above sea-level, and possesses a fertile agricultural soil. The natural drainage, on account of the slope of the underlying strata, is from the sea-shore towards the central line of this drift area. The land surface drainage from the wolds also tends to the same line of outflow. In ancient times, therefore, by the rise of the geographical strata seaward, the outlets of this drainage into the sea would have been higher, and consequently more water would have been penned up in the pre-historic lakes, and a very much larger proportion of the districts put under water, than would be possible now, since the waste of land by the action of the sea, at a rate of nearly two yards a year, has been going on for centuries; at least for more than two thousand years, since the lake-dwellers built their dwellings in these parts. The effects of these ancient physical conditions are evidenced in the natural water courses. Streams breaking forth near

the present coast line run northward for miles parallel with the shore, returning by the mid-channel to commingle with the streams from the wolds going south to the main outlet by the river Hull into the Humber. In view of the special interest accruing to the discovery of the veritable lake-dwelling which it is our purpose to describe (so far as the present state of the researches permit), we must confine our observations to the immediate area in which it is situated. If we draw a straight line south of Bridlington at six miles, the village of Skipsea will be found about a mile from the sea, and running northward past it is the "stream dike," which has risen four miles further south, and close to Hornsea Mere. If this stream followed its natural course it would, about a mile further north, towards Bramstone, have turned south at its junction with the "Old Howe," and have so joined the Hull; but a short cut was made by the Commissioners of the district some eighty years ago, and the drainage of this portion of Holderness around Ulrome was then turned by the Bramstone drain at about a mile away into the sea. It is with this short two miles of the "stream dike" to its junction with the "Old Howe" that our present interest is concentrated. Ulrome Grange stands on the higher ground of the Boulder Clay, and the land juts out thence towards the "stream dike" in a peninsular. Opposite this peninsular the Boulder Clay rises into an island, the elevation of the flat top of which is twenty-five feet above sea level. The distance between the Ulrome peninsular and the formerly water-surrounded ground—still called "Goose Island"—was the ancient waterway between two contiguous lakes, and in this waterway the pre-historic lake-dwelling was erected. It was in the deepening of the artificial drainage to which we have referred, that the turning out of bone tools and fragments of piles suggested the search by which the discovery of the lake-dwelling arose, and from which also the ancient lacustrine conditions of the district have been subsequently in a considerable degree made out. In this waterway a platform was first commenced by placing trees and brushwood on the natural ground of the lake bottom. These trees consisted of oak, two kinds of willow, birch, alder, ash, and hazel. The trunks were some of large size, fifteen or eighteen inches in diameter, and as many feet in length, and had all been cut down, but none were squared. These timbers were roughly placed to form a nearly rectilinear platform. They were placed on the north side, which was down the course of the stream, between two straight rows of blunt-pointed stakes, and this timber dam was still further supported from being washed away by several diagonal piles, placed to lean towards the mass as buttresses. On the south side, facing the motion of the stream, there is a single line of stakes to secure the timbers. The timbers were not indiscriminately thrown in, but are placed alternately longitudinally parallel with the length of the side, with shorter timbers put transversely, forming a rough interlacing. The outer sides of the platform are of timber, and the infilling of the interior space was

mainly done with brushwood and branches, the surface having been levelled with bark and strewn with sand. The size of the platform is about fifty feet by seventy-five feet, the length being from east to west, or across the flow of the water between the peninsular and the island. The platform would seem to have been connected by plank bridges at the south-east and south-west corners with the neighbouring land. One of the platform timbers at the surface of the floor at the south-east corner has had its upper surface axed flat probably for this purpose. The surface of the platform at the present time is three feet below the surface level of the surrounding land; but it is ten feet above the bottom of the lake. The platform, as it is shown by the excavations, is of two ages. In the lowest construction rude bone, flint, and stone implements and articles are found, among them hammers and picks made from the antlers of red deer, and also fragments of very coarse dark pottery with white grains, such as constitutes the materials of the oldest kinds of British pottery. This original work was at a subsequent period raised and extended by the addition of further timbers and more brushwood. In this upper and newer portion a bronze spear-head has been found; and the piles which have been driven into the platform to support or form the superstructures upon it are long pointed, and show plainly right-handed cuts by a metal axe used vertically. The original platform may be thus clearly assigned to the earliest part of the Neolithic Stone Age, and the later platform to the Bronze Age. The relics found in the older construction would give to it a greater antiquity than that of the crannoges, and it is as yet the first case of a primitive lake dwelling being explored in England, the only other instance of any traces of even a single English lake-dwelling being the relics obtained at Barton Mere, near Bury St. Edmunds, in Suffolk, where some bronze spear-heads and other weapons were found in 1867 in and around piles and stones, with bones of animals. The implements found in the lower platform at Ulrome are most interesting, and some are of previously unknown type. Of the latter are some ten or a dozen made of the upper joint-ends of the foreleg bones of large oxen, seemingly of *Bos urus*, which are broken off about the middle of their length and the broken portion split aslant, forming large gouge like instruments, which are each perforated by a hole about an inch in diameter drilled through between the flat sides. It has been suggested that these implements attached to long handles might have been used as hoes for tilling the ground; they may, however, have been employed for excavating, as there has possibly been a pit-dwelling on the peninsular near by the lake-dwelling. Of the simple relics of animals discovered in the older pile-dwelling are head and horns of *Bos longifrons*, head of horse, bones and jaws of red deer, teeth and jaw-bones of wolves or large dog, bones of sheep, tusks of wild boar, a small skull, apparently of a otter, and two bones of a large bird, probably goose. There have been found also some pieces of charred wood. Of the flint articles there are some rectangular masses about an inch and a half thick, roughly squared

to about six inches by four inches, by innumerable small, short chippings, many flake knives of various sizes, flint spoons, and a core from which small flakes had been riven, probably for pointing arrows. There have been also found a large, rounded oval, coarse-grained stone with a flat surface for grinding (about 15 inches by 8 inches in dimensions), and a number of cup-stones and hammer-stones. It is very important to remark on the precision and care taken by Mr. Boynton in the exploration, and which in regard to these bone and flint relics leaves it quite clear that none of them have been found nearer than six or seven feet from the surface, and that the bottom of the lake itself was covered by four to six feet of peat formed before the second platform was raised upon the previous structure. The evidence of the extreme antiquity of this older lake dwelling is thus made clear; and certainly there is no doubtfulness or confusion by the commingling of relics, as too often takes place in ordinary grubblings and mound diggings. The whole course of the stream dyke in Skipsea to a mile or more northward of its junction with the "Old Howe" was undoubtedly in the prehistoric period a chain of lakes, and there have now been found indications of five other lake dwellings upon their former sites—the head-quarters of this lake dwelling population having very probably been on the site of the great ancient earthworks which exist at Skipsea, and are now called "the Castle." The best route to the Ulrome excavations is from Driffeld—the district around which prosperous little town has been made classic in English archæology by the many years of labour and research bestowed upon it by Mr. Mortimer, who has built a fine museum there for the relics and antiquities obtained from many scores of burrows and cists, and which collection is in itself worth a pilgrimage to inspect. It is through the interest raised in these matters by his example that we may attribute the extension of archæological research in this part of the country, so prolific in mementos and relics of the earlier periods of antiquities. The present outlook seems to prognosticate that Holderness may some years hence, if the work of exploration be continued, become as celebrated for its exhumed lake-dwellings and their relics as the Lake of Neuchatel for the pile-dwellings to be seen still beneath its transparent waters.

A FORMER HOME OF THE TANCREDS.

BRAMPTON HALL or rather what is left of it, stands on the north bank of the river Ure, about one mile and a half distant from Borough-bridge. It was the home of the first of the Tancred family, who received the title of baronet. Subsequent baronets lived here, and the last resident (Sir Thomas Tancred) married a lady who bore him fifteen children. The estate was then sold to the ancestors of Earl de Grey, and for some reason a great portion, chiefly the ancient part of the

structure, was taken down, and what remained converted into a farm house. Even when thus reduced, the house contained twenty-two good rooms. One of the attics had been a chapel, and in the floor was a trap-door over a sunk closet large enough for a man to lie down in, and said to have been used for hiding the sacred vessels when not in use, or when some signal of danger was given. The Hall is said to have been unique, most of the rooms were wainscoted, and one had some old fashioned tapestry so thick that damp never permeated. Some years ago the roof became much dilapidated, and the house was further curtailed in its dimensions. Little now remains of the original structure only one corner; but the remnant contains a room panelled throughout in oak, and just turning out into another room is a secret closet, which fastens only from the inside by a curious arrangement of wooden bolts. The mansion and estate were in the hands of Roman Catholics, and they kept a priest here—one Mr. Danson, and a grass field still bears the name of "Danson Close." The chapel *in the attic* savours of days of persecution, such as we little dream of now; people true to their faith, worshipping in secret, while could the history of that closet be revealed, what tales of anxious and fearful moments would be unfolded. The unfortunate King Charles I. is said to have once hidden therein. The gardens were extensive, but like the house suffered curtailment, being laid down for pasture, although some fine fruit trees were left, whose produce was considered by many hard to surpass. A carriage road from Newby Hall to Boroughbridge passed close by Brampton Hall, between an avenue of splendid trees, including numerous fine specimens of walnut and black cherry trees, but neither road or avenue can now be traced. The house has been divided into two cottages, and the oak-panelled room has been somewhat tampered with.

Formerly this residence with two adjoining farms was styled "the parish of Brampton"—now it is part of the township of Langthorpe.

For more than a century three generations of a family named Bickerdyke occupied the house and farm, the first of whom was the immediate tenant after the departure of the Tancreds, and he was acquainted with several members of that family.

Hitherto I have found nothing recorded relating to this old house. County histories are silent, and local traditions appear to be lost. The present remarks are founded mainly on notes kindly supplied to me by a member of the Bickerdyke family.

Boroughbridge, May, 1884

ALEX. D. H. LEADMAN



YORKSHIRE ECCLESIASTICAL ARCHITECTURE.

CHANCEL SCREENS OF YORKSHIRE.

THE Choir of a church is called "Chancel" from the *Cancelli*, or Screen, or lattice-work partition, so framed as to separate it from the body of the church, but not to intercept the sight. At the second Council of Tours in 557, it is ordered that lay persons should not enter the chancel except to receive the Holy Communion.* *Pars illa quæ a cancellis versus altare dividitur, choris tantum psallentium pateat Clericorum.* This distinction existed from the earliest times, and in every parochial church. At the time of the Reformation in England, Bucer inveighed against it, as tending only to magnify the priesthood. "But though the King and Parliament yielded so far as to allow the daily service to be read in the body of the church, if the Ordinary thought fit, yet they would not suffer the Chancel itself to be taken away or altered."†

The general impression about Chancel-Screens seems to be, that a great many were removed in the reign of Queen Elizabeth, and that the remainder were destroyed by Puritan fanatics and the Parliamentary soldiery, at various periods of the Great Rebellion. We know that some screens were riotously demolished at both these periods. Witness! many Churchwardens' accounts: witness! the stalls at Canterbury, pulled down in 1642: the screens at St.-Giles-in-the-Fields, London, removed by ordinance of Parliament in 1644, as being superstitious: witness! the authentic accounts which are contained in the publications of that day, such as the *Mercurius Rusticus*, and the Journal of the infamous Dowsing! Nevertheless, Mr. Pugin is probably right, when

* Vide a Treatise on Chancel-Screens, by A. W. Pugin, London, 1851.

† Bishop Gibson, quoted in Burn's Ecclesiastical Law.

he says, "In the reign of Edward the Sixth, the *Roods*, with their attendant images, were removed. But the *Screens* themselves do not appear to have suffered; and indeed, in accordance with the decree that the chancels were to remain as in time past, the screens were absolutely necessary. Considering the great number of screens yet standing, it is evident that those which have been removed were demolished through the ignorance or indifference of the authorities, during the repairs that the buildings have undergone."

It is often cheaper to destroy than to repair; and in many parishes this miserable policy has been adopted. Too many of us are content to *dwell in ceiled houses, and permit God's House to lie waste*. The church of Lastingham once possessed a fine screen; but, some repairs being necessary, during the absence of the Vicar, the churchwardens made a fire with it, to melt the lead.

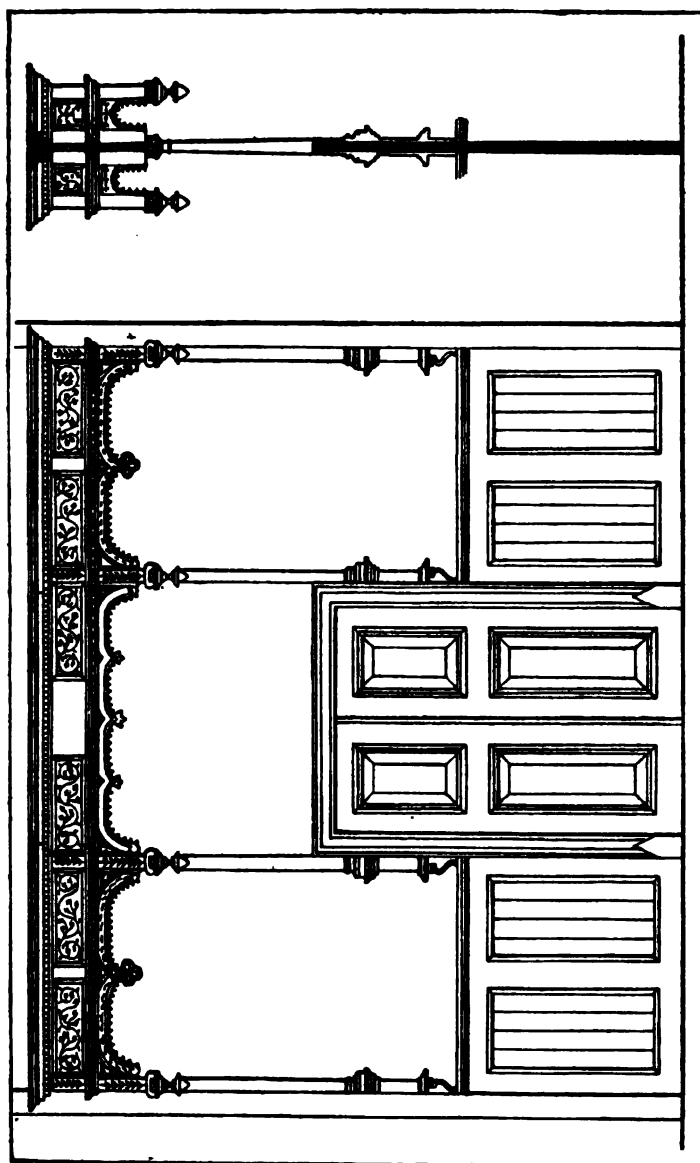
Mr. Pugin describes some of the chancel-screens now remaining in Germany, Belgium, France, and Italy. He tells us that they abound in the old timber churches of Norway; but that there is no country in Christendom where so many screens are still preserved and standing, as in England. The counties most rich in them are Norfolk, Suffolk, Lincolnshire, Cambridgeshire, and Devonshire. But they are found in every part of the kingdom; for the principle of screening off the chancels has been retained in the Church of England; the "decent elegance of whose buildings has been well contrasted with "the squalid genius of a Scottish Kirk."

We need not go Lichfield, Ely, and Hereford for our proofs. We may find them at Beauford and Crayke, the benefices of Archdeacons Creyke and Churton!

The demolition of chancel-screens in Yorkshire dates from the Georgian era; so fatal to much that was excellent in Church and State. It is certain that they were swept away by ecclesiastical mandate; and no less certain that in giving orders to this effect the Archdeacons went beyond their legal powers, and usurped an authority unprecedented. For, whoever violates the "*Rubric prefixed to the order for Morning Prayer*" is transgressing an act of Parliament, viz., statute 13th and 14th Charles II., chapter 4. Neither Archdeacon nor Archbishop has any dispensing power. It is their duty to explain the Law; to obey it themselves; and enforce it on others; not to over-ride and disregard it.

Had the orders and returns for the Archdeaconries of Cleveland and Nottingham been forthcoming, we might have learnt with whom the work of spoliation commenced. We might have discovered whether it was prosecuted *ex mero motu*,—at the desire of the Diocesan,—or by the suggestion of the Supreme Earthly Head of the Church of England! No doubt it was intended, by this act of innovation, to damage some special doctrine of the Church. Had such a step being necessary to the maintenance of Protestant feeling, it would certainly

* Pugin on Screens, p. 59. † Dr. Whitaker.



Chancel Screen—Stonegrave Church.

have been taken by the admirable Archbishop Sharp; who, with a strong love for ANTIQUITY, was an unsparing reformer of abuses; and whose elevation to the Episcopal Bench was altogether owing to his courageous opposition to Popery.

It is melancholy to find so good a scholar as Dr. Heneage Dering, Dean of Ripon, foremost in this barbarous proceeding. Such, however, is the melancholy fact. In his capacity of Archdeacon of the East Riding, in the year 1720 he made a personal inspection of the churches of Holderness, and issued an order to this effect: "The partition or screen betwixt the body of the church and chancel to be taken down, "from the balk or beam downwards as far as the Cancelli,* and the "king's arms to be set up in some more convenient place." The churches of Aldburgh, Brandsburton, Drypool, Easington, Garton, Halsham, Hollym, Hornsea, Leven, North Frodingham, Owthorne, Patrington, Roos, Skipsea, Skirlaugh, Sutton, Swine, and Ulrome, received the Mandate; and all, but five, obeyed it. At Hollym the screen was transferred to the north side of the church; at Roos to the west end. At Patrington it was left standing. The parishioners of Halsham returned this answer: "We *could* not take down the screen "whole, and fix it another place. * * * * The ugliness of the "arch at the east end has caused us to lay out £5 extraordinary to "make it handsome." In the church of Swine the loft in the screen was still remaining, and was removed. The screen itself was accused of being "old, decayed, and indecent." Those who are acquainted with the screen to the Hilton and Darcy chapel, cannot but lament that the order was obeyed. Should they examine the figures carved on the stalls of the choir, which the Archdeacon spared, which are *really* indecent, in the modern sense of the term, they will probably think that, while straining at a gnat, he swallowed a camel. Chancel screens remain at Patrington, Winestead, Welwick, Waghen, and Preston; and at Hedon there are still screens between the chancel and transepts. The oak screen at Garton was removed not many years ago.

In 1721, after a visitation of the Deanery of Dicker, a similar order issued to the churches of Bessenby, Burton Fleming, Carnaby, East Ayton, Filey, Foxholes, Folkton, Garton-on-the-Wolds, Lowthorpe, Muston, Rudston, Thwing, and Willerby.

In 1723 the like order issued to the churches of Kirkby Grindalyth, Norton, Rillington, Scrayingham, Skirpenbeck, Sledmere, Thorp Basset, West Heslerton, and Wintringham, all within the Deanery of Buckrose. Wintringham has retained the screen between its side isles, and part of the main screen. The return from Sledmere runs thus; "The matts (between the church and chancel) are taken down, and indrawn with boards."

In the course of 1723, 1724, and 1725, Dr. Dering visited the whole of Harthill Deanery, and issued a similar order to the churches

* Occasionally translated "the topps of the pews."

of Bubwith, Burnby, Catton, Cottingham, Etton, Goodmanham, Hessle, Huggate, Kilnwick, Kirkburn, Leckonfield, Lockington, Middleton, North Dalton, North Ferriby, Nunburnholme, Skerne, Skidby, Watton, and Wilberfoss.

Hutton Cranswick, though not in the returns, shared the same fate; and exhibits only the remains of some rich 15th century work. Those at Catton are but little inferior. At Huggate modern doors mark the entrance to the chancel. The screen at Kirkburn was standing till the late restoration, retaining the Lord's Prayer, Creed, Ten Commandments, and King's Arms. The screen at Watton, which yet remains, was saved by a lady; "Madam Bethell," (daughter and heir of William Dickinson, Esq., of Watton Abbey, and widow of Hugh Bethell, Esq., of Rise,) "desires y^e favour of y^e Rt. Wpful Heneage Dering, y^t he would please to suffer y^e skreen betwixt y^e body of y^e church and chancell to remain as formerly, for "severall substantiall reasons y^t will be given if required."

John Witty, rector of Lockington, did his best to preserve a feature of his church which has long since disappeared. "I will not let our churchwardens pull down the partition betwixt the church and chancel, for fear I be starved to death; nor will I have a new pulpit. The archdeacon told me at our parting I might do as I would."

The interesting Screens at Flamborough, and St. Mary's, Beverley, serve to show the measure of the Archdeacon's taste, and what an irreparable loss we have sustained. The Partition at Sancton might well be spared; that at Hemingborough is worth a careful study.

In 1787, Dr. Richard Osbaldeston, Dean of York, and afterwards Bishop of Carlisle, visited the churches within the Chapter's Peculiar, and took away the Screens from Acklam, Fridaythorpe, Weaverthorpe, Langtoft, Wharrah-le-street, Wetwang, Great Driffeld, and Little Driffeld. One of his predecessors in the year 1723 pulled down that at Brotherton, in the West Riding.

The Chancel Screens of Richmondshire are thus lamented by Dr. Whitaker: "It is a matter of regret, that all the Screens and lattices, which once separated the choir and the side chapels from the Nave, have been removed. In the breaking down of these fences either to sanctity or to property, there is something extremely like the breaking down of all distinction between the different ranks of society, which is one of the worst, among the many bad symptoms of the present age." The magnificent screen at Aysgarth, of which Dr. Whitaker gives an engraving, is said to have been brought from Jervaux Abbey.

We have a few notices of the proceedings of Dr. Charles Blake, Archdeacon of York; styled by one of his curates, "*that primitively good man*." In 1721 he ordered the wainscot of the aisle called

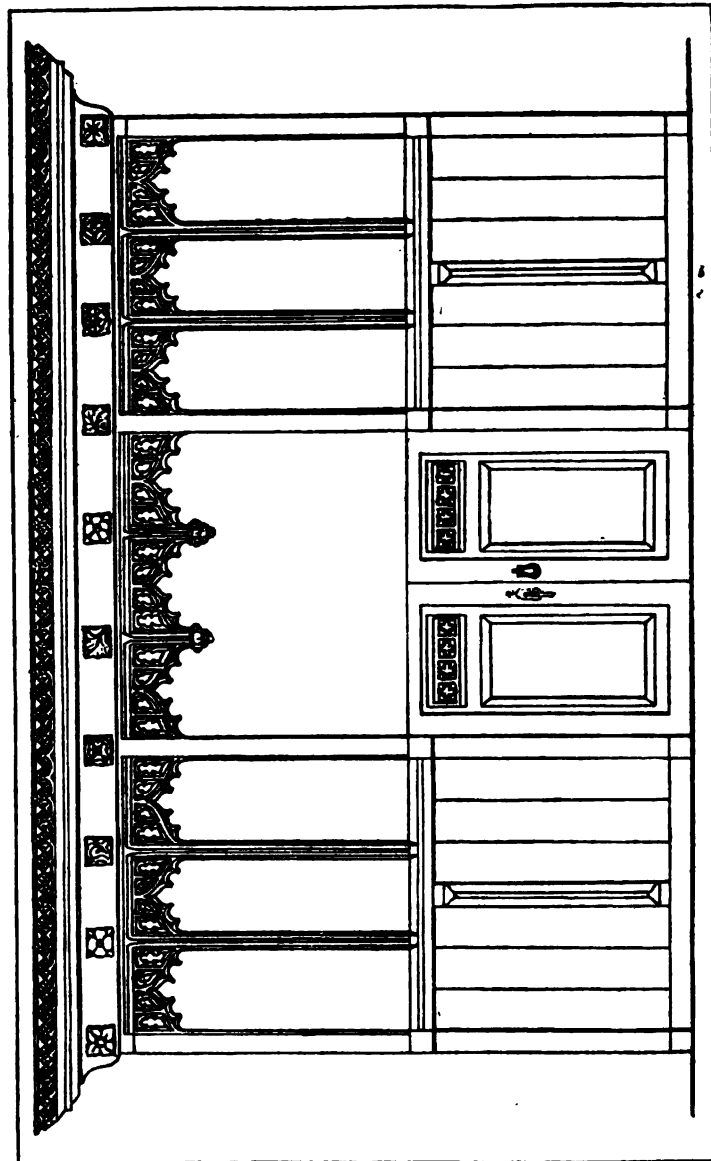
* Richmondshire 1 p. 105.

Steeleton Quire, in the church of Bolton Percy, to be repaired, but the canopy over the altar-table to be removed. In 1724 he desired "the staircase of wood to the Belfrey towards the chancel" of the church of Sheffield, and "the old skreen in the south isle" of Harthill church, to be taken away. He also removed the Screens at Barnby-dunn, Braithwell, Normanton, Wath-upon-Deane, and Warmfield. The Rector had too much sense to regard his wishes respecting the screen of Spotborough. In 1728 he destroyed the loft in the church of Tadcaster, "supposed to be an old organ loft, as also the skreen, whereon are written the Lord's Prayer, Creed, and Ten Commandments." In 1780 he visited the church at Barnborough, ordered new altar-rails to be set up, and the removal of "the partition wall between the Communion Table and the east window, commonly called the *Sanctum Sanctorum*." Fortunately, he overlooked the Screen of Fishlake, of which parish and church an admirable account is given in this Society's volume for 1857. For the accompanying drawing I am indebted to my friend the Rev. George Ormsby, M.A., Canon of York, Vicar of that parish; and it deserves to be recorded, that many of the present ornaments of the screen are owing to the zeal and personal skill of his churchwarden, Mr. Bladworth.

The chancel-screens of Campsall, Conisborough, Laughton, St. John's Laughton, Wakefield, Halifax, Rotherham, Skipton, and Kilnwick-in-Craven; and the chantry-chapel-screens at Batley, Methley, Kirk-Sandall, and Bolton Abbey, remain for our admiration to this day. The Screen at St. John's, Leeds, erected by the benefactor John Harrison in evil times, both for Architecture, for Church, and for State,—in the year 1634,—cannot be commended for any beauty, but is good evidence that such Partitions are recognized by the law of the Church.

Instances of Screens of post-Reformation origin are found at St. Peter's, Cornhill, and several other London churches; at Wimborne and Beverley minsters; in the College chapels of Wadham, Lincoln, Magdalen, Balliol, and Exeter, Oxford; at Peterhouse, Caius, King's, and Clare Hall, Cambridge. These—to which may be added Brancepeth church, near Durham, which remains exactly as Bishop Cosin left it,—Sedgefield, Witton-Gilbert, and Ryton, in the same diocese; and St. Mary-le-Bow, in the City of Durham, re-built in the episcopate of Nathaniel, Lord Crewe—sufficiently prove that such screens are perfectly consistent with the intentions of the framers of our Liturgy, and the simplicity of our Reformed worship. The Screen at Stonegrave, for a drawing of which I have to thank my colleague, Mr. G. F. Jones, is about the date of Dean Comber, Rector of that parish from 1669 to 1699. What the learned and pious Author of the *Companion to the Temple* spared, if he did not himself absolutely erect it, in the Church wherein his mortal remains rest, few will be bold enough to take exception to.

It is difficult to guess at any good reason for doing away with such Screens. The constitution of Man is the same in every age; and every



Chancel Screen—St. Outhbert's, Fishlake.

architectural arrangement deserves to be retained which has been found to conduce to the increase of Devotion. Chancel-screens prevent any irreverence or intrusion into that portion of the fabric which is most sacred ;—as corresponding to the "*Holy of Holies*,"—the place wherein are delivered to the faithful the highest means of grace,—and therefore, more peculiarly the Sanctuary and Tabernacle of the Most Highest. "*The Cancelli*," says an ancient bishop, "*mark off the place of Prayer*." This distinction is well understood. The common people speak of the Choir of a Cathedral as "the Prayer-House," as if it pre-eminently deserved that title.

But, apart from all Spiritual significance, (which most church builders not only *ought* to consider, but *do* carefully study)—the excellent architectural effect of Chancel Screens is now pretty generally admitted. Deprived of this feature, many a church loses its fair proportions. It may astonish us by its size, it can no longer charm us with its symmetry and shape. The solemnity of the scene is in a great measure destroyed.

The Genius of Gothic Architecture is, not to expose all its beauties, at the first blush, to all comers. It does not stun us by display, but courts examination in detail. It always has something in reserve ; a spare arrow in the quiver ; a reward for the painstaking student ; an inner court which shall unexpectedly display the beauties there enshrined.

We all know and recognise the pleasurable emotions roused by the art of the Landscape Gardener ; when, in the midst of a dark and tangled shrubbery, we stumble upon a little trim *parterre* which boasts the smoothest lawn, and the gayest flowers. The same principle is involved in the partial concealment of the Chancel. Our belief that there is something behind the veil worth examination, well suits a religion which walks *by Faith and not by Sight*. The awe cast upon the mind, when at length we reach the *Holy of Holies*, well befits a Religion which is essentially one of Reverence. To every House of God, in which right feeling has spared what was erected by the piety and good taste of our forefathers, we may (with a slight adaptation), address those lines of our great northern Poet, William Wordsworth :—

"Keep, lovely *Church*, as if by touch
Of self-restraining art,
The modest charm of not too much ;
Part seen, imagined part."

WORDSWORTH.

Langton Hall, Malton.

C. B. NORCLIFFE, M.A.

This article is reprinted from the Yorkshire Architectural Society's volume for 1862.—*Ed.*

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THE CHAPEL ON THE BRIDGE, WAKEFIELD.

DR. WHITAKER remarks, on Leland's narrative, that "with respect to the beautiful Chapel on the Bridge,—beautiful even after the botchwork by which it has been attempted to be repaired—so early and authoritative a testimony as that of Archbishop Holgate must go far towards establishing the fact, that it was founded by Edward, Duke of York, afterwards Edward IV. This endowment," Dr. Whitaker proceeds to say, "might have taken place in order—as is generally supposed—to pray for the souls of the slain in the battle of Wakefield, and especially of poor little Rutland. The architecture of the rich facade, at least, is unquestionably of that age, but it is equally certain that there was a chantry on this bridge of a much earlier date; for by charter dated at Wakefield A.D. 1357 (31



Chapel on the Bridge.

Edward 3rd.) and copied by Mr. Hopkinson into his collections, it appears that the said king vested a rent-charge of ten pounds per annum on William Kaye and William Bull, chaplains, and their successors for ever, to perform divine service in the Chapel of St. Mary. then newly-erected, on Wakefield Bridge. By a later account which I have seen, the later chantry of two priests, said to have been endowed by Edward, Duke of York, was valued at £14 15s. 3½d. I am unable to reconcile the difference between this sum and £8 10s. 3d.; but the vicinity of the bridge to the ground where the former Duke of York and little Rutland fell; and especially the title assumed by the founder, which in the following year, was merged in the style of king, renders it in the

highest degree probable that this chapel was re-endowed by that prince immediately after the battle, and for a purpose which his feelings would then dictate." The discrepancy in the amount of the endowment, which appears to have puzzled Dr. Whitaker, arises from his comparison of the later account of the chapel with the report of the Wakefield Chantry furnished by Archbishop Holgate, who mentions, *intra alia*, "the chantry of the two priests in the middle of Wakefield bridge, founded by Edward, Duke of York, and valued at £8 10s. 3d."

With respect to the period when a chapel was first erected on Wakefield bridge, antiquarians do not agree. A William de Bayley, who died within the parish of Mitton, in Craven, in 1391, furnishes the following interesting item in his will relative to the chapel on the bridge:—"Item lego C Sol ad confirmationem cantarie in Capellæ Sce Mariæ sup Pont de Wakefield." This extract is conclusive as to the existence of a chapel on the bridge 70 years previous to the battle of Wakefield; and its antiquity is further established by the following copy of an ancient MS. in the archives of the Hatfield family:—"In 1398 there were two chantries *ordained* in the chapel on Wakefield bridge, which were *founded* by William, son of John Terry del Wakefield, and Robert del Heth (Heath), who obtained licences of the king (Richard II.) to give and assign to the chaplains celebrating divine service in the chapel of St. Mary, on Wakefield bridge, lately built, ten pounds rent in Wakefield, Stanley, Ossett, Pontefract, Horbury, Heckmondwike, Shafton, Darfield, Preston, Jackling, and Frystone by the Water." The evidence is therefore conclusive that for a long period previous to the battle of Wakefield, a chantry, dedicated to our Lady, was standing on Wakefield bridge; and the connection of Edward IV. with the building appears to have been confined to its re-endowment, for the purposes before adverted to.*

* Messrs. Buckler, architects, have endeavoured to shew by architectural evidence that the structure is of the age of Edward II. They furnish the following description of the chapel.

The Bridge at Wakefield is of considerable length, and was, till within little more than half a century, a footway about sixteen feet in width between the parapets, with triangular recesses over the side piers.

Nine arches with their supporting piers were required to carry the way over the river at this place. The basement upon which the Chapel is raised from the bed of the river to the level of the bridge, offered no temptation to mischief, and consequently retains its pristine simplicity unimpaired; its firm and compact condition is of the utmost importance to the permanent safety of the superstructure, which, by the care and skill of its builders, alike shewn in their choice of materials and ability in the use of them, retains a strong hold upon its massy foundations after long exposure to the excessive and repeated injuries it has suffered. It abuts upon a pier of the bridge between two of the main arches. The breadth at this extremity is limited to about nine feet, in order to prevent further impediment to the impetuous course of the Calder than is occasioned by the resistance of the pier itself.

This precaution has given rise to the most clever contrivances. The basement becomes gradually increased by a slant on each side, the impending super-structure being carried over a bold projection by means of radiating corbels.

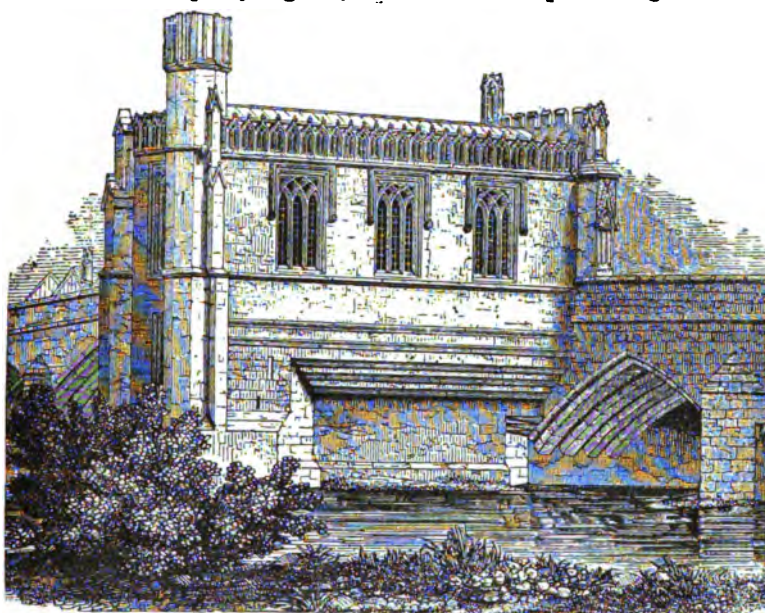
Mr. Norrison Scatcherd, a gentleman who has written extensively upon local antiquities, in his essay on this and other ancient bridge chantries labours very ingeniously and originally to prove that the chapel on Wakefield bridge cannot have been erected in the reign of Edward IV., for four reasons, viz ; Firstly, from printed or written documents ; secondly, by inferences drawn from the usage of ancient times ; thirdly from its architecture ; and fourthly, from notices of bridge chapels left us by Leland, and others. Mr. Scatcherd certainly appears to make out his case as far as the original erection of the chapel is concerned ; but it has been reasonably suggested that it was rebuilt and re-endowed by Edward IV., after the battle. From a legal document, dated 27th September, 32nd of Henry VI., and noticed in the *Gentleman's Magazine* for 1801, p. 723, it appears that an estate in Wakefield, was charged with the payment of 3s., in the following words : "*Reddendo inde annuatim Cantaria sive Capellæ beatæ Mariæ scituæ sup Pontem Villa de Wakefield, tres solidos argenti ad tres terminos scilicet ad festum sancti Michalis, purificationis beatæ Mariæ et Pentecostes per equales portiones.*" This would certainly warrant the opinion that a chantry existed on the bridge ("*Cantaria sive Capella beatæ Mariæ scituæ sup Pontem Villa de Wakefield*") anterior to 1460 ; but that there was a re-erection shortly after the battle, does appear in the accounts of several writers. Mr. Scatcherd very ingeniously notes his reasons for accounting for the popular tradition that the chapel was first erected by Edward IV., by showing that in Edward the third's reign, the vast estates of the Earls Warren reverted to the crown, and were, in the 63rd year of his reign, given by that monarch to Edmund Langley, Earl of Cambridge, to whom thus descended, (*inter alia*) the *Manor of Wakefield*. Edmund Langley was afterwards created *Duke of York* by his nephew Richard II., and left behind him a son, Edmund, also Duke of York, who fell in the battle of Agincourt. Richard, the second son of Edmund, was the father of that Richard, Duke of York, who was slain at the battle of Wakefield, and this last-named was the father of Edward the IV. All typographers know that misprints may easily occur, and Edward III., printed as Edward IV. in contemporary

This gain in space is surmounted by another continuous line of corbelling on each side, altogether thirty-five feet in length, and jutting forward so far towards the north and south, that the lateral walls are actually made to press their entire weight upon the outer verge of the deep and finely mounted corbels, with the exception of an inconsiderable portion at the eastern extremities, which rest in the accustomed manner on the walls beneath, beyond the point at which the necessary width for the chapel had been acquired, without encroachment on the currents passage.

By the same ingenious application of corbels, the Chapel at Rotherham it sprung over two arches of the bridge, against a pier of which it is built.

Although the water washes the plinth on both sides, and sometimes rises several feet above the bank, it has never occasioned any material injury to the structure or the material of which it is built. The parapet is full of sculptures beneath triple canopies richly groined and ornamented with pinnacles, over which rise the battlements completing the design.—*Note by Ed.*

antiquarian notices, might pass undetected for years. We can readily suppose that this printer's error may have occurred; but can more reasonably account for the popularly current tradition by remembering that if the chapel was really and truly re-built and re-endowed by Edward IV., the account handed down by succeeding writers has been written from this circumstance. If the chantry was in a dilapidated condition anterior to the reign of Edward IV., and a considerable battle took place in 1460, the occasion might very appropriately be taken advantage of by Edward IV., considering that he lost his father (Richard, Duke of York), and his youngest brother (Earl of Rutland), to re-endow the chapel by a grant, in order that two priests might for ever



North East View of the Chapel on the Bridge, Wakefield.

pray for the souls of such near and dear relatives who met their death in the battle. Such instances of filial and fraternal affection were very common; and when we add to this incentive the fact that the popular manner of religious commemoration adopted in those times, was to erect a chantry or Chapel, as near the field of battle as possible, we consider that the hypothesis of the chapel's re-erection by Edward IV. is a most reasonable one. Contemporary writers very strongly support this view.

Mr. Scatcherd is of opinion that a chapel was first erected on the bridge in 1362,—about one hundred years anterior to the battle of

Wakefield—and that the occasion was the progress of Edward III. through the kingdom, in commemoration of his having completed his fiftieth year. "The tributary kings of France, Scotland, and Cyprus, hastened to England to do him homage." Mr Scatcherd speaks with some weight on this topic, having, as he observes, all architectural authorities on his side. In the reign of Edward III., the oak leaf, quatrefoil, roses, and crockets, were exceedingly common. "This reign formed a style. The arch is sharp without curve: often moulded with oak leaves. Rows of small ornamental arches. Niches and tabernacles, with statues. Pinnacles not very lofty, but adorned with leaves, crockets, polished orbs, &c. This reign, (Edward III.) is deemed, by



Sculpture : Chapel on the Bridge, Wakefield.

men of the greatest taste and skill, the best era of this kind of architecture. These are exactly the ornaments in a stone," says Mr. Scatcherd, "which fell from a corner pinnacle of the chapel about sixteen years ago (1827), which was rescued, at the time, from destruction; and has been in my safe custody ever since. * * * But this rich canopy or finial stone, has more upon it than even this. For, at the terminus of the weather-mould of the canopy, there have been 'leopards couchant'; and on two sides there is the Prince of Wales' feather, (as I take it to be); the fourth side abutting on the building. It was an old opinion, pretended to have originated in a

prophecy of Merlin, that the lilies and leopards should be united in the same field." The ambassadors sent by Edward III., in 1329, to claim the regency of France, opened their harangue with this declaration. If any doubt as to the age of the chapel could exist, the appearance of the leopards couchant, would remove it. The leopards, it is true, are not recognised in any of the cognizances or badges of our kings; but a knowledge of numismatics enables me to say that they belong to Edward III., who had them on the obverse of his florins, struck about 1342."

Having thus, we think, satisfactorily established the point that the chapel on Wakefield Bridge was erected in the time of Edward III., and re-endowed by Edward IV. after the battle of 1460, it may not be amiss to enquire why this chantry was erected upon a bridge, and here again we have to acknowledge our indebtedness to Mr. Scatcherd's pamphlet. Leland, writing of this chantry, says, "it was wont to be visited '*a peregrinis*,' or by pilgrims." This appears to have been the use to which our beautiful chapel on the bridge was put. Since that period, when its cresset-light acted as a guide to the wayfarer and to the navigator of the Calder, it has no doubt been frequently visited by travellers, whose first step, upon entering a town was to call at some chapel dedicated to the Virgin, and return thanks for their preservation from danger by flood and field. The chantry has undergone many strange metamorphoses. It has been degraded into an old-clothes shop, a warehouse, a shop for flax-dressers, a news-room, a cheesecake house, and a tailors' shop. Now, however, it again stands consecrated to sacred purposes, and challenges the admiration of all visitors to our town. It has been rebuilt, in perfect accordance with its original design, and is perhaps as pretty a specimen of the style of architecture of the time of Edward III. as will be found within the three kingdoms.

This chapter may be aptly concluded by Mr. Scatcherd's remarks:—"Now that this jewel of the town is appropriated to religious purposes, I trust my text will be no longer appropriate, 'We think upon her stones, and it pitieth us to see her in the dust;' but that with reference at least to the reformed national religion, I may substitute my former motto: Rede! Judge! and thank God for a better light."

Wakefield, 1861.

GEORGE TYAS.





YORKSHIRE AUTHORS.

A QUAIN OLD YORKSHIRE AUTHOR.



N the year 1552 Peter Levins, a native of Eske, a village near Beverley, matriculated at University College, Oxford, where he graduated B.A. in 1557, was elected a Probationer Fellow of Magdalen College, on a Yorkshire foundation, and in 1559 was admitted "a true and perpetual Fellow, but lost his Fellowship the following year." This meagre account is all that Ant. à Wood can tell of him, adding, "but whether our author Levens proceeded in arts, or took a degree in physic or was licensed to practice that faculty, it does not appear in our registers. Afterwards he taught a grammar school and practised physic, which is all I know of him, except that he wrote and published the following."

Wheatley, in his edition of the *Manipulus Vocabularum*, throws no further light upon his life and career, excepting to point out that in the preface to the above work he styles himself "M.A. and a student in physic and chirurgery." We are able, however, to identify his family, if not precisely himself and his position in the family, from Dugdale's "Visitation of Yorkshire in 1665-6." From this we learn that the Levins or Levyns were originally of county Westmoreland, from whom were the following :—

James Levyns, of Westmoreland, married daughter of — Bacchus, of county Somerset.

Thomas, his son, of Bedminster, county Somerset, married Jane, daughter of — Kemise, of Bedminster.

James, of Swinefleet, near Howden, his son, married Ellen, daughter of — Lee, of Mexfield, "on the edge of Wales," and had issue Thomas, his heir; Alice, who married Robert Anby, of Selby; and Anne; who married Roger Marshall, of Selby.

Thomas, his son, was of Rusholme, "county York" (? Lancaster); married first Anne, daughter of Vincent Beverley, of Selby; secondly, Anne, daughter of

Henry Brown, of Selby, leaving issue by the latter Lewis, his heir; Lucian, of Rusholme; Margaret, who married Elias Middlethwayt, of Marston; Mary, who married John Adams, of Rawcliffe, near Snaith; and Sarah, who married the Rev. Alex. Stocken, of —, county York.

Lewis, of Eske, son, *æt* 50, 1666; married Eleanor, daughter of William Wytham, of Ledstone, near Leeds, and had issue, living in 1666—William, *æt* 20; Thomas, *æt* 18; Lewis, *æt* 15; Wytham, *æt* 13; Lucian, *æt* 11; and Charles, *æt* 6.

From other sources we learn that the manor and tithes of Eske were purchased of Anthony Jackson, of Killinggroves, near Beverley, by Thomas Lewins, of Rusholme, in 1624, for £2,250; and that in 1660 the manor was returned as in the possession of Lewis Lewins, Esq., and rated at £200 per annum. This Lewis, who was buried in Beverley Minster, as was his father Thomas, was a captain in the Royalist army, and compounded for his estate for £316 13s., being described as "Louis Leveyne, of Heslington," as did "Lewtian Lewins, of Ruthall" (probably brother or cousin), for £130. William, the eldest son, married Margaret, daughter of Sir Edward Bernard, Knt., of North Dalton, and had issue four daughters, three of whom survived him as his co-heiresses, and disposed of Eske to Mark Kirby, a Hull Merchant, in 1710.

It would appear, however, that some portion of the family were resident at Eske long before the purchase of the manor, as it is positively asserted that Peter was born at or in the neighbourhood of Eske; and as he went to college in 1552, we may assume that he would be born about the year 1540, nearly a century before Thomas of Rusholme became Lord of the Manor. They appear also to have been a well-to-do family and of respectable position from the facts of their bearing coat-armour, sending their sons for education to Oxford, and paying the above then large amount for the Manor of Eske.

Where Peter taught his Grammar School; where he practised chirurgery, and when and where he died, are not known; but it is evident from his two books that he was a man of considerable learning and practical knowledge, and that he was one of our earliest lexicographers and a proficient in medical botany.

The following are the titles of his works:—

(1) "*Manipulus Vocabulorum* : a Dictionarie of English and Latine wordes, set forth in such order as none heretofore hath bene; the Englishe before the Latine, necessary not onely for scholars that wrot varieties of wordes, but also for such as vse to write in Englishe meetre. Gathered and set forth by P. Lewins, anno. 1570. For the better understanding of the order of this present Dictionarie, read over the Preface to the Reader and the Epistle Dedicatorie and thou shalt finde it easie and plaine; and further thereof thou shalt gather great profite. Imprinted at London by Henrie Bynneman for John Waley, 1570."

There are only two known copies of this work in existence, one in the British Museum, the other in the Bodleian Library; but in 1867 it was reprinted by the Camden Society, the Early English Text Society, and Philological Society jointly, under the editorship of Mr. Henry B. Wheatley. It was the first rhyming dictionary ever published, the

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words being arranged alphabetically, according to their endings, in groups, instead of initially. In the preface he says—

"So many dictionaries of Latine and Englishe (gentle reader) have now been of late, by diuers sundrye writers, set forthe, that except some kind of Noueltie should bring delite to the peruser and some present profite, also give hope and courage to the same, it should be a vaine thing and counted but as a lost labour, in so common a kinde and in so familiar a matter, to resume againe and to begin a new y^e thing so often prevented. Wherefore I thought it good and expedient, at the beginning, briefly to let thee know and understand what and how many commodities, beside other dictionaries, seeme to be contained in the compendious compasse of this little booke, that thy hope may be certaine. . . . Therefore two things be here to be considered: first, that the quantitie is small, so that the price being little, the poorer sorte may be able to bie it; the other, that in the qualitie and fourme of the little quantitie, as it is deuised be moe commodities (than in the common sorte to be found) to be received. As for the quantitie, thou seest what it is, certainly, (as I call it) manipulum, so it is but an handful; but as for the qualitie, wherein the vertue is contained, mo, peradventure that thou wouldst easily thinke to be in so little a booke, that is hid from thee. What? sayest thou) and how many? Surely these: First, yt for the pleasantness of the metre, delectable and pleasant for the reader (as it is in other tonges), and the memorie also is nourished and confirmed, so that a learned friend being consulted concerning the edition hereof, said that it would not onely helpe them that were willing to learne, but also, what is most necessarie in the negligent and vnwilling youth, it would exciate and stir them vp, so that they be willing to reade and to learne of themselves," etc.

The work is dedicated to "The Right Worshipful M. Stanley, Treasurer of the Queen, Her Majesties's Mint, P. L. wisheth helth and all true felicitie." He commences his "Epistle Dedicatoire" by referring to the fashion amongst authors to apologise for intruding upon the public their humble writings, which they depreciate and say were never intended for the press, and have only been published at the importunate entreaty of friends—and stating that he intends nothing of the kind, having gone into print because such a work was demanded, and that he has done his best to meet the demand. To meet the objection of some, that the work is not necessary, seeing that there is already "Maister Howlett's worthie work of the same kind," he says that

"Maister Howlett's is truly a most worthie book, but is great and costly, whilst this is little and of light price; his is for greater students and them that are rich, able to have it; this is for beginners and them that are poore, able to have no better; his is full of phrases and sentences fit for them yt vse oration and oratorie; this is only stuffed ful of wordes, and the vse thereof fit for them that are not yet come to better exercises."

(2) "A right profitable booke for all diseases, called The Pathway to Health, wherein are to be found most excellent and approved medicines of great vertue; as also notable potions and drinks, and for the distilling of diuers precious waters and making of oyles and other comfortable receits for the health of the body, never before imprinted. Fresh gathered by Peter Levens, Master of Art, Oxford, and student in physicke and chirurgery." London, 1587, 1596, 1608, 1632, 1644. In black letter. In the preface he defends himself from the blame of writing in the vulgar tongue, instead of Latin, by stating that it was written for the unlearned, as well as the learned, and retaliates on such objections by saying that "those who think it should be written in hard or unknown tong, and thus hide the knowledge of helth from the people, are guilty of malice exceedingly damnable and deviliish."

The book consists of a great number of receipts, not only for the cure of fleshly ill, but also for the adornment of the person and the preparation of delicacies of the palate. Amongst them we find—"For to keep a good memory," "For the megrum in the head," "For to know if the brain-pan is broken," "To cause a man to hear well," "A precious water for the sight, made by King Edward the Sixt," "For the pin and the webb and the fellow in the eye," "For a man's eye that is blew or blake with a blow or a bruise," "For blood-shotten eye;" "A precious medicine found for man, woman, and child that hath sore eyes, and this medicine never faileth, but restoreth the sight;" "For the prolix of the nose," "For vnsavory mouth," "For a sick face," "For a saunce-flamed face," "For a child that is jaw-falne or mold-falne or roof-falne," "For a hoarse voyce," "A very good medicine to open the pypes and to make the voyce cleere," "For the perrilous cough," "For a man that vomiteth too much," "For to make a man cast and perbreake," "For one that abhorreth his meat," "For to make your hand white," "For to make nailes grow," "For nailes that doe fall off," "Against the passions of the heart," "For the vnkinde heat of a man's liver, which causeth his colour to waxe yellow," "A drink for the spleene," "A playster for the spleene," "For black horrible swolne legs," "To draw arrows out of a man's body," "For the morphew, black or white," "A maturitive to ripen a botch or bile," "To make the powder of life," "The Philosopher's stone—to cure all diseases—proved," "To make aurum potabile," "The blacke playster for al maner of gripes," "To make pills against poyson of meraculous vertue, as hath been proved against the plague or pestilence;" "If thou wilt heale woundes well and cleane with the drink of hearbs, then take of these hearbs to make thy balls."

Appended are two or three recipes of this olden time, worthy of the healing art, from which possibly some useful hints may be gathered by modern disciples of Esculapius:—

"For a man that alepeth and cannot speak.—Take Galbanum and set it over the fire with a candle, and make it smoke; and put the smoke to his nose, and thou shalt cause him to speake."

"For to restore the braine.—Take and make powder of Betony and vse it in thy pottage, and it will restore the braine."

"For him that hath lost his mind.—Take the juice of margolds, of sage, of wormwood; of each of them a spoonful; and take as much white wine and put it thereto, and let him drink it at even and so much in the morning cold; and vse it for five days."

"For the headache.—Take a possett and lay it on the head, and let it be oft laid to, for so cured a Physition divers cures."

"For to make the hair grow.

Take a pollwarpe, (Qy.? Mole) skin and all and lay it in a cloute and burn it to powder in an earthen pot; then take Dees dirt and lay it in a cloute and burn it to powder; and mingle these two powders together with Honney, and annoint the place where you would have haire to grow. Also take and grind red onions very small and annoynt the place therewith, and the haire will grow up quickly."

London, 1883.

FRED. ROSS, F.R.H.S

A YORKSHIRE MAN OF LETTERS.

A brief sketch of John Holland, of Sheffield, has been given in a previous volume under the title, "A Yorkshire Author and Journalist."* The present article is supplementary, and has the advantage of the accompanying illustrations, which the courtesy of their proprietors has permitted to be copied for this work. Readers who desire fuller information respecting this Yorkshire worthy are referred to his biography.†

John Holland was born March 14th 1794, and died December 28th, 1872. The house in which he was born was his happy home through life. At the beginning of this century it was conspicuous on the hill-side in Sheffield Park. The cottage still stands, but its surroundings have been greatly changed. Other buildings have been added to it; houses extend now from the town to the garden wall; and a handsome Board School has been built at the bottom of the field in which Holland played when a boy. The following lines refer to what the engraving represents:—

"Hard by, with no distinguished features graced,
Devoid of beauty, ornament, and taste,
The eye of friendship views the humble spot,
Where first the Muse endeared her votary's lot;
Home of my youth and cradle of my joys,
Though greatness scorn, and wealth or pride despise,
Dearer to me this mansion of my birth,
Than all the prouder structures of the earth:
When travelled wonder hath told all it can,
And wearied art exhausted all on man,
Home still is sweet, is still, where'er we look,
The loveliest picture in creation's book."

For a time he was employed with his father as an optician, but books pleased him more than telescope tubes; and his studious habits were encouraged in various ways. Good results soon appeared. Many of the defects of his school education were supplied. He read his books and re-read them until their contents were made his own. Thus his mind was fully brought under discipline, and thus he attained great proficiency, and literary pursuits became their own ample reward. For a time he had to live by his pen, but afterwards, needing no payment, he did much literary work for which he refused pecuniary recompense, because to have accepted material remuneration would have lessened his pleasure in writing.

From early days John Holland was faithfully devoted to the Muse. He was meditative and became fond of solitude and of country walks. He made books his companions, and went to them with a pure affection

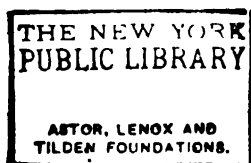
* *Old Yorkshire*, vol. 3, p. 50.

† *The Life of John Holland, of Sheffield Park*, from numerous Letters and other Documents furnished by his Nephew and Executor, John Holland Brammall. With Portrait and Illustrations. By the Rev. William Hudson. London: Longmans, Green, & Co., 1874.



Engraved by H. Adard, from a Painting by Richard Smith

John Holland.



when the less agreeable tasks of the day were done. And the thoughts of men and the works of God stirred his soul, and made him long to be a poet. He says :—

“Sweet Poesy, thy numbers
 Entranced me while a boy,
 Thrilled through my golden slumbers
 And through my waking joy ;
 And when thy sounds ascended
 With some immortal name,
 With them my spirit blended,
 I sighed for hopeless fame.
 I lived but to discover
 Thy beauty and my pride :
 In youth thou wast my lover,
 In manhood's dawn my bride :
 I loved on airy pinion,
 Free as the birds in spring,
 Through Fancy's wide dominion,
 With thee to soar and sing.”

The life thus begun was consistent to its end. In his prime he wrote :—

“They tell me that, not as in pride of youth
 Love I sweet Poesy ; as if the joy
 Of ripened feeling could grow stale, or cloy,
 Or time outwear the relish of ripe truth.
 It is not so ; the tones and tales of ruth
 Touch all life's inner harmonies, and still
 Endear the concert between chance and will,
 Whate'er the world's harsh claims ; and I, in sooth,
 Own now, as ever, little, the strong spells
 Of wealth, and strife, and pride, and place, and power,
 To which tired man, through being's fretful hour,
 Yields body, spirit, soul. True, one who dwells
 With duty must yield service. With a sigh,
 I grant things change about me, but not I.”

Though Mr. Holland lived and died a bachelor, yet from youth to age he was deeply impressed by womanly grace. Many of the most beautiful of his poems were addressed to ladies ; and here is a characteristic sonnet :—

“The man who takes not from a female hand
 The sweetest common cup of daily life,
 Or whether in the world's thick ranks he stand
 A mighty struggler in the common strife,
 Or, cut by Superstition's felon knife
 From Nature's genial law, in lonesome cell
 He find himself for ever doomed to dwell,
 Uncheered by mother, sister, daughter, wife,
 May well be deemed, whate'er his sterner claim,
 Humanity's Enigma ! Friendship, grace,
 The past, the future of his father's race
 He lives but to reproach with silent shame,—
 Unmeet for earth, undisciplined for heaven,
 While spurning in God's name the help-meet God has given.”

He was as remarkable for tenderness of feeling. A pathetic incident touched him, and he would then express his thoughts in verse ;

and his poem was generally a sonnet. This was a striking feature in Mr. Holland. One example may be given here. He transcribed a poetical and touching story about a funeral which is told in Andersen's *Hartz Mountains*, and penned the following sonnet on "The Bird and the Burial," which probably had a local occasion:—

"In a small garret in yon narrow street,
Lay a poor corpse, and near it, in despair,
Sat a lorn widow weeping, wondering where
And how to get plain grave and winding sheet,—
When, lo ! the casement open, a bright bird,
A strayed Canary, fluttered in, and sweet
Its note began, perched on the dead ! Glad heard
The mourner this strange omen, and, as meet,
Deemed it a timely heaven-sent gift, and caught
The warbler, which, to its glad owner brought,
Was ransomed with a noble piece of gold.
Then the bereaved one, grateful for the sign,
Gave her dead husband to the hallowed mould,
Acknowledging the hand of Providence Divine."

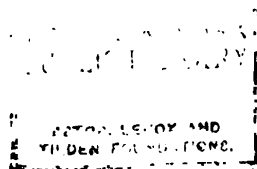


James Montgomery.

Chief among Mr. Holland's friends was the poet James Montgomery, who encouraged him in youth and rejoiced in the achievements of his manhood, and whose biographer he eventually became. The friendship between them was very intimate, as their biographies fully show. With another townsman, Ebenezer Elliott, the celebrated "Corn Law Rhymers," for whose genius Mr. Holland had great admiration, he was much less acquainted.



TOM HOLLIDAY BIRTH PLACE SHEFFIELD PARK



Another poetical friend was "Eta Mawr," the late Miss Elizabeth Colling, of Hurworth-on-Tees, who published several volumes of poems, and with whom Mr. Holland corresponded for thirty years before their first interview. This sonnet was addressed to that lady:—

"To thee, fair dweller by the Northern Tees,
Whose friendship—though we never met !—I've long
Enjoyed, through letters kind, and missive song,
I dedicate this rhyme : with what sweet ease
Souls, gentle, generous, and ingenious, please
And are pleased, 'midst life's ambitious throng
Of heartless, selfish aims ! Nor would I wrong
Aught of grave, virtuous, wise, by words like these :
Lady, whate'er of happiness, or grace,
Of friendship, music, books, or minstrel-art,
Gifts of indulgent heaven ! thy dwelling place
Knows at this hour—ne'er may they thence depart :
Nor fail I there, while Fancy thus can dart
Her spell, thy presence, though unseen, to trace."

Holland's poetry is "thoughtful, pure, and elevating," and displays a cultivated mind and a well-governed fancy. "It is in almost every instance the product of a calm and happy inspiration." "In Holland passed away the last of those gifted men on whose account, during the first half of the nineteenth century, his native town was worthily designated 'classic Sheffield'.

He lived within a very short distance of the ruins of Sheffield Manor Lodge, where Mary, Queen of Scots, was long imprisoned. Those ruins, he says, were "the cradle of his earliest associations and feelings in poetry." "The winds and storms which, during his early years, accelerated the total ruination even of the ruins of 'that summer mansion of the Talbots,' rocked his feelings into 'antiquarian reverence.'" "The spice of the antiquary" which was thus early insinuated into his nature, produced manifold literary results. He loved

"The historic mirror that reveals
Scenes which our studious thoughts with quiet lessons fill."

He contributed valuable notes for a new edition of Hunter's celebrated *Hallamshire*; he wrote early in life his *History of Worksop*, and in his old age *Wharnccliffe and Sheffield*; and while he was the editor of a newspaper and afterwards, he was often sending forth sketches and essays in which the "spice of the antiquary" was very perceptible. He had an intimate acquaintance with the history, the antiquities, and the industries of his native district. It has been truly said that "he could always tell what nobody else could tell, and his stores of information were placed freely at the disposal of all." "Obsolete customs, superseded games, and family histories had great attractions for him, and became in his hands highly interesting themes." Many knew the value of having in the town a central referee so accessible and so worthy of reliance.

He did good work as a biographer. The "Lives" which were separately published by him fill eleven volumes, and he wrote also very

many biographical sketches which appeared in various publications. *Notes and Queries*, *The Reliquary*, and kindred periodicals were enriched by his pen.

He composed sermons which have been read from the pulpit, and which may be still in use, wrote for various religious magazines, developed his views on matters of theological speculation, and wrote some hundreds of hymns for Sunday School anniversaries and other occasions.

His scientific attainments were respectable. He was the author of the three volumes of Lardner's *Cabinet Cyclopædia* which treat of



The Mount, Sheffield.

Manufactures in Metal, and his *Queen of Flowers* is a literary gem which a person unable to find delight in botany could not have written. He seemed to know no unfruitful themes. To the end of his life he read extensively in many departments of knowledge; and as a man of letters he found an occupation which never ceased to give him pleasure, and which he used in order that he might "in his own generation serve the counsel of God."

Mr. Holland was a Christian. In the Report of the Sheffield Literary and Philosophical Society, published after his death, it was said, that "his devotion to literature was only surpassed by the rare

excellence of his heart and his many Christian virtues." In his daily calling, in society, and in his literary capacity he "adorned the doctrine of God our Saviour." His usual place of worship was the Wesleyan Chapel in Carver Street, where he attended the morning service with great regularity.

He died at *The Mount*, Sheffield, at the house of his nephew, within a few yards of the spot on which Montgomery had breathed his last nearly nineteen years before. A feeling which prevailed in the town when his death became known was well expressed by the Rev. John Burbidge, of St. Stephen's Church, in the following lines:—

"Thy life was pure, holy, and good ; and when
The great Disposer summoned thee on high,
The lesson of that life was given ; and then,
Calm in thy faith, thou did'st not fear to die.
Rest in thy peace, thou hast not lived in vain ;
Thy story, gentle bard, shall oft be told ;
In Memory's vision shalt thou live again,
Thy place unbought by either rank or gold,
Lowly, but safe, among the men of old."

The following list comprises the works separately published by Mr. Holland. Some of the titles are presented in abbreviated form:—

- 1820.—*Sheffield Park* ; a descriptive poem. Dedicated to the most noble Bernard Edward, Duke of Norfolk. Reprinted in 1859 with notes.
- 1820.—*The Methodist*, a poem.
- 1821.—*The Cottage of Pella* ; a tale of Palestine, with other poems.
- 1821.—*The Village of Eyam*, a poem.
- 1822.—*The Hopes of Matrimony* ; a poem. Second edition 1836.
- 1824.—*The Old Arm Chair*, or, Recollections of a Bachelor. By Sexagenarius.
- 1824.—*Memoirs of the Rose* ; comprising botanical, poetical, and miscellaneous recollections of that celebrated flower. In a series of letters to a lady. The second edition, containing additions, improvements, and choice illustrations, and entitled *The Queen of Flowers*, was published in 1840.
- 1826.—*The History, Antiquities, and Description of the Town and Parish of Worksop, in the County of Nottingham*.
- 1827.—*Flowers from Sheffield Park* ; a selection of poetical pieces originally published in the *Sheffield Iris*. Dedicated to James Montgomery.
- 1827.—*Crispin Anecdotes*, comprising interesting notices of shoemakers who have been distinguished for genius, enterprise, or eccentricity ; also curious particulars relative to the origin, importance, and manufacture of shoes ; with other matters illustrative of the history of the gentle craft.
- 1829.—*The Pleasures of Sight* ; a poem.
- 1830.—*Memoirs of the Life and Ministry of the Rev. John Summerfield, M.A.*, late a Preacher in connection with the Methodist Episcopal Church in America.
- 1830.—*Sketch of the Life and Character of the late Mr. Joseph Cowley*, Superintendent of the Red-hill Sunday School and senior secretary of the Sunday School Union, Sheffield.
- 1831.—*Memoir and Select Remains of Mr. George Atkinson, late of Sheffield, Surgeon*.
- 1831.—*A Treatise on the Progressive Improvement and Present State of the Manufactures in Metal*. 3 vols. Dr. Lardner's Cabinet Cyclopadia.
- 1832.—*Tyne Banks* ; a poetical sketch by a visitor to Newcastle.
- 1835.—*Cruciana* ; *Illustrations of the most striking aspects under which the Cross of Christ and symbols derived from it have been contemplated by piety, superstition, imagination, and taste*.

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- 1837.—*The Tour of the Don*; a series of sketches made during a pedestrian ramble along the banks of that river and its principal tributaries. Originally published in the *Sheffield Mercury* during the year 1836. Two vols.
- 1840.—*Brief Notices of Animal Substances used in the Sheffield Manufactures*. Originally published in the *Sheffield Mercury*.
- 1841.—*The History and Description of Fossil Fuel*, or, the Collieries and Coal Trade of Great Britain.
- 1843.—*The Psalmists of Britain*. Records, biographical and literary, of upwards of 150 authors who have rendered the whole or part of the Book of Psalms into English verse, with specimens of the different versions, and a general introduction. Two vols., octavo. This is one of the most valuable of Mr. Holland's works.
- 1845.—*Poets of Yorkshire*, comprising sketches of the lives and specimens of the writings of those children of song who have been natives of, or otherwise connected with, the County of York, commenced by Wm. Cartwright Newsam, and completed by John Holland for the benefit of Mr. Newsam's family.
- 1845.—*Handley Church*; a poetical memorial.
- 1851.—*Memoirs of Sir Francis Chantrey, R.A., Sculptor in Hallamshire and elsewhere*.
- 1851.—*A Memoir of the History and Cultivation of the Gooseberry*.
- 1851.—*The Great Exhibition*; a Poetical Rhapsody.
- 1851.—*Diurnal Sonnets*: Three hundred and sixty-six Poetical Meditations on various subjects, Personal, Abstract, and Local.
- 1851.—*A Poet's Gratulation in Rhyme*. (Presented to Montgomery on his Eightieth birthday.)
- 1854-6.—*Memoirs of the Life and Writings of James Montgomery*. 7 vols. (The Rev. James Everett's name appears with Mr. Holland's on the title page.)
- 1861.—*The Bazaar, or, Money and the Church*. A Rejected Offering in blank verse. By a Christian Poet.
- 1864.—*Wharnccliffe, Wortley, and the Valley of the Don*; Photographically Illustrated by Theophilus Smith.
- 1865.—*Sheffield and its Neighbourhood, Photographically Illustrated by Theophilus Smith*.
- 1867.—*Evenings with the Poets by Moonlight*, in a Series of Letters to a Lady.
- 1869.—*Our Old Churchyard*.
- 1870.—*A Handy Book on Matters Matrimonial*. (London: Houlston and Sons.)

These books, with his sermons, hymns, magazine articles, and "acres of newspaper matter," formed a prodigious contribution to current literature, and show that much work may be crowded into a busy life.

London, April, 1884.

WILLIAM HUDSON.

THOMAS GENT, PRINTER, YORK.

ALTHOUGH this eccentric author was not a Yorkshireman by birth, he was one by adoption, having passed a considerable portion of his life as a Citizen and Freeman of York, and having contributed largely to the illustration of the county, by his topographical works and biographical sketches of persons connected therewith. He was born in Dublin in 1691; died in York in 1778, and was buried in the church of St. Michael-le-Belfry.

In his curious autobiography, written in 1746, the MS. of which was found in Ireland by Mr. Thorpe, some long time after his death, he does not say who his parents were; but some of the earlier pages were missing, and the fragment commences abruptly, with—"the worst was in leaving my dear parents, etc.," which was when he was leaving Ireland. It appears that he was apprenticed to a Printer in Dublin, but absconded in 1710, before the expiration of his apprenticeship, with only a shilling in his pocket. He got across the channel by secreting himself in the hold of a vessel, and trudged his way up to London, sometimes with very strange companions, and often almost starved. He was fortunate enough to obtain employment in the office of a Mr. Midwinter, with whom he remained four years. At the end of this period, John White of York, wrote to his master to send him down a journeyman, and the situation being offered to Gent he accepted it at a salary of £18 a year, with board, lodging, and washing. As he had only a guinea, which was not sufficient to pay his fare down, and find him in food, he started off on foot on a Tuesday morning, and arrived at York the following Sunday. On arriving at Mr. White's house the door was opened "by the head maiden, that is now my dear spouse," with whom he fell in love at first sight; a love that deepened and ripened by time, which ever after attracted him to York, and was the cause of his settling there, and eventually becoming the historian of the city.

At the end of a year he paid a visit to his parents, crossing the sea in a fishing boat, which took eleven days for the voyage; on which occasion he says—"yet what made my departure somewhat uneasy, I scarce then knew how, was respect for Miss Alice Guy, (the young woman who I said first opened the door to me). . . . She was the daughter of Mr. Richard Guy, schoolmaster, at Ingleton, near Lancashire, had good natural parts, quick understanding, was of fine complexion, and very amiable in her features." It may be observed *en passant* that this Richard Guy was the transcriber of "The Ballad of Flodden Field," (of which an annotated edition has recently been issued by Mr. Federer, of Bradford,) and which was supposed to have been written by his predecessor in the school, Richard Jackson, about fifty years after the battle. Gent published an edition of the Ballad without date, but sometime between 1755 and 1762.

He obtained a few months employment in Dublin, "but as I received a letter from my dearest in York, that I was expected thither and thither too, purely again to enjoy her company, was I resolved to direct my course." A chasm occurs here in the narrative which is resumed in 1716, when he is on his road to London, to work again for his old master, and the following year he was admitted to the freeman-ship of the Stationers' Company. After a while he had a dispute with Mr. Midwinter, and got work at a press in Little Britain, but in 1719 hearing that his parents were ill and infirm, he again paid them a visit; previously writing to his "dearest" telling her that he had not yet been

able to arrange for starting business on his own account, and that if she thought proper she might write to him in Ireland, adding that he was "far from slighting her, and resigned her to none, but to the protection of heaven."

On his return to London, he fell ill through sleeping in damp sheets, "which I must confess, I thought were but my just deserts for being so long absent from my dear." At this juncture Mrs. Midwinter died, and he wrote her epitaph, commencing,—

"Lo! underneath this heap of mould,
My mistress dear is laid;
A wife, none better could behold,
None chaster when a maid."

Having saved a little money, he purchased a press and some type, and commenced himself as a jobbing printer, when "I thought that I should have occasion to invite my dear to London, but one Sunday morning as my shoes were japanning by a boy," there came Mr. John Hoyle, who had been to York, and informed him that "you have lost your old sweetheart, for I assure you that she is really married to Mr. Bourne," the grandson of Mr. White, and Gent's rival in the affections of Alice Guy. Of course the jilted swain was "thunderstruck and could scarcely return an answer," but he consoled himself by writing some verses, in which occur the following stanzas:—

"How could you alight me, your only sweet jewel.
Ready to die, when this news he did hear,
Surely you cannot, cannot be so cruel,
But when you think of me, to shed a tear.

However, once more, farewell thou sweet creature!
May you be bless'd till life pass away,
But may it ever be in your sweet nature,
To think upon me, though cold in the clay,"

At this time he published the "Last dying speech of Counsellor Layer, concocted from a few words he uttered on the scaffold, which had an enormous run, "the hawkers being ready to pull my press in pieces for the goods." He also composed an Ode on the return of King George I. from Germany, which had a very extensive sale. He also worked at the presses of Woodfall, and of S. Richardson, the author of "Clarissa." One Sunday morning a friend called upon him, and told him that he must go at once to York, for his rival Bourne had died and left Alice a widow in comfortable circumstances. Gent replied, "I pray heaven that his precious soul may be happy; and for ought I know, it may be as you say, for indeed I think I may not trifle with a widow, as I have formerly done with a maid." Therefore he lost no time in arranging his affairs in London, and hastening down to York, when he found the report to be true, and moreover that the young widow was not all disinclined to listen to his overtures, so that when a decent period for mourning had passed over, they were united in the bonds of matrimony in York Cathedral. He then sent for his presses and type, purchased the freedom of the city, which cost him £27, and commenced

business as a printer and publisher, to which he added that of author, a financial mistake, as the collection of materials for his writings, involved a great expenditure of time, which had it been devoted to his printing business, would have ensured for him an ample fortune, besides which the publication of his topographical works, were more often failures than successes, in a pecuniary point of view.

It was the sight of some Roman antiquities which had been unearthed at York, that inspired him with the idea of writing the History of the City, and he issued proposals for the publication in 1729. Christopher Hildyard had published in 1664, a List of the Bayliffs, Mayors, etc., of York, which was reproduced by his kinsman Francis Hildyard, the York Bookseller, in 1719. This Francis Hildyard when he saw the prospectus of Gent, sent word to him that if he published anything of the kind relating to the City, he should consider it an infringement of his copyright and should sue him for £200 damages. "But," says Gent, "upon viewing his book, I found that it was a mere theft from a Lawyer's copy," (C. Hildyard,) "only with an addition of a fulsome dedication or two, as much for the instruction of the reader as the almost bare catalogue of names it contained. Upon which, being provoked a second time by the said simple coxcomb, I returned word to the old fellow that if I copied after such a threadbare piece, he might arrest me if he pleased; so turned the block-head out of my house." Afterwards, however, the rivals became very friendly, Hildyard pushing off Gent's history, and placing his grandson as apprentice in his printing office.

Commercially, he cannot be considered to have been successful at any period of his career. He was always struggling with some embarrassment, and having ever some new literary venture in hand, before the sale of previous works had covered even the cost of the paper, he was seldom able to meet his payments promptly, which entailed the loss of discounts, and the accumulated costs of renewed bills. Nevertheless somehow or other he contrived to send forth from his press, an ever-flowing series of works, the labour of his pen, the collection of materials for which must have demanded great industry, a considerable expenditure of time, and a considerable outlay of money. He had, however, some kind friends, amongst whom was Drake, author of the "Eboracum," who assisted him pecuniarily, otherwise when sinking into age and infirmities he must have finished his days in the workhouse. As it was he fell into extreme poverty in his latter days, and eked out a scanty living by hawking almanacks in the country around York. In 1761, the Tragedy of Jane Shore was acted at York for his benefit, on which occasion he spoke the Prologue entitled "The Contingencies, Vicissitudes, or changes of this transitory life. Set forth in a long and pathetic Prologue, etc., at the deep Tragedy of the beautiful, eloquent, tender-hearted, but unfortunate Jane Shore, concubine to the goodly King Edward IV., acted at Mr. Clarke's theatre. With a benedictive Epilogue of thanks to the worthy and

charitable beholders." The following rude, but touching lines which occur in the Prologue are a specimen of the style throughout.—

"Strange that a Printer, ne'er worn out with age.
Should be impelled, so late, to mount the stage!
In silver'd hairs, with heart nigh fit to break,
Thus to amuse, who scarce has word to speak."

During this period of his greatest distress, he had the further and deep affliction of losing his wife, which he thus records, "It was on Wednesday, April 1st, 1761, N.S., between the hours of X and XI in the night, that my beloved dear, Mrs. Alice Gent, meekly resigned up her precious soul (that curious and unsearchable particle of Divinity) to its Maker, leaving me in a disconsolate condition, etc."

Gent was a very voluminous writer, and on very miscellaneous subjects, the most important being his topographical works, which although quaint in style, display great research, and a comprehensive knowledge of ancient history, combined with great carefulness as to accuracy, and are thus valuable for reference. As a Poet he seemed to pride himself on his facility in verse-writing, but what he has left is nothing more than prose in metre, and requires a great stretch of courtesy to be called poetry. "Were any one," says the editor of his Autobiography, "to attempt to make a catalogue of his works, he would find it a harder task than ever Bibliographer performed. All his principal writings have been mentioned; but besides them, he who could be at once, author, printer, and publisher, and who was driven by necessity to make every exertion, must, we are sure, have produced numerous smaller tracts, some with his name, and some without; neither indeed is it a very tempting inquiry." His works are now scarce and command high prices. Portrait by Nathan Drake, engraved in mezzo, by Val. Green, a copy of which is prefixed to his autobiography. Another, in a cocked hat, del. et sc. by Pether, and one with a music book in his hand, by Denton. An engraved portrait by Rothwell, is also given in Richardson's "Topographers," and one engraved by A. Fox, in Boyne's "Yorkshire Library."

Approximate List of Gent's writings:—

- "The Life of Mr. Thomas Gent, Printer, of York, London, 1832. His autobiography, left in MS., edited by the Rev. Joseph Hunter, the Historian of Hallamshire. It is a most amusing work, but several portions had to be suppressed by the Editor."
- "Divine Entertainments, or Penitential Desires; Sighs and Groans of the wounded soul." A Book of Emblems, in verse, copied mainly from Herman Hugo's "Pia Desiderata."
- "The Antient and Modern History of the famous City of York, etc. To which is added a description of the most noted towns in Yorkshire, with the antient buildings that have been therein; alphabetically digested for the delight of the Reader, York, MDCCXXX. Folded plan of the City and woodcuts."
- "The Ancient and Modern History of the loyal town of Rippon, etc. York, MDCCXXXIII. Contains also a Poem on, Studley Park and Fountains Abbey Ruins, by Peter, father of Eugene Aram. Particular accounts of the three Northern Saints—Cuthbert, Wilfred, and John of Beverley. Descriptive

accounts of Beverley, Pontefract, Wakefield, Leeds, Keighley, Skipton, Tadcaster, Selby, Cawood, Bishopthorpe, etc. Dedicated to Mr. William Fisher, Gardener to John Aislabie Esq., at Studley. Three full page wood-engravings, and seventy-six "barbarous and uncouth wood-cuts" in the letterpress.

- "*Annales Regiodum Hullini*, or the History of the Royal and beautiful town of Kingston-upon-Hull, etc. York, MDCCXXXV. Reproduced in fac-simile, Hull 1869. Contains also "Accounts of the Antiquities of Bridlington, Scarborough, Whitby, etc., for the entertainment of the curious travellers who visit the North East parts of Yorkshire. Eight separate plates and map, and eight cuts in the letterpress."
- "The Customs and Orders of the Lord Mayor, etc., of the City of York, touching the wearing of their gowns, treats at Elections, and other ancient customs. York, 1731."
- "*Historia Compendiosa Anglicana*, or a comprehensive History of England, etc. York, MDCCXXXII. Fifteen woodcuts in the letterpress. This work, which has a very long title, contains besides, Accounts of the Kings of Scotland; the Roman Pontiffs; a History of Rome; the Rise of the Mahomedans; Biographies of notable Yorkshiresmen, particularly of the late Rt. Hon. Charles Howard, Earl of Carlisle, and of the most incomparable Lady Elizabeth Hastings; a Review of the churches of York; the Foundations of new Empires and Kingdoms, with short but pleasant accounts of several places in the Universe; An Elegiac Pastoral, on the late Earl of Carlisle; affectionate memorials of several happy deceased; Pontefract and its Ecclesiastical buildings, and its now ruined Castle; the Lamentations over fair Adonis, beautifully exhibited; the Life of St. Robert of Knaresborough; Britain in tears for the most lamented death of the late Queen Caroline; verses on viewing the Picture of the King of Judah and Israel as tho' playing on his harp."
- "Piety displayed in the holy-life and death of the ancient and celebrated St. Robert of Knaresborough, etc. York, n.d., two editions."
- "The holy-life and death of St. Winifred, and other religious persons, etc., done in verse, with an epitome of the prose, and a complete Index, for the greater delight and ease of the reader. . . . Printed by the author in his new built office in Petergate, York. MDCCXLIII."
- "The most delectable, scriptural and pious History of the famous and magnificent great Eastern window in St. Peter's Cathedral, York. . . . A Book which might be styled the History of Histories, succinctly treated of in three parts. 1st. of the Celestial Hierarchy in refulgent glory, etc. 2nd. the Glorious manner of Creation; 3rd. the Revelation of St. John, etc. York, MDCCXLII."
- "Divine justice and mercy displayed. Set forth in the unhappy birth, wicked life, and miserable end of that deceitful Apostle, Judas Iscariot. . . . Originally written in London, at the age of 18, and late improved at 80. York, 1772."
- "Religion and Loyalty, or pious hymns due to British Royalty. York, n.d. On occasion of the King's birthday, Oct. 6."
- "*Pater Patris*; being an Elegiac Pastoral Dialogue, occasioned by the most lamented death of the late Rt. Hon. and illustrious Charles Howard, Earl of Carlisle. . . . with an historical description of the most delightful works contrived by his Lordship, relating to the sumptuous Palace, beautiful walks, groves, images of heathen Deities etc.—the glory of this northern country. York, n.d."
- "The History of the Life and miracles of our blessed Saviour Jesus Christ, etc. York, n.d."
- "Pattern of Piety or Tryals of Patience; being the most faithful spiritual songs of the Life and Death of the once afflicted Job. Scarborough, 1734." Gent had a shop for a short time in Scarborough.

"Epistle to the Earl of Oxford; with a Discourse on the usefulness and proposals of a Supplement to Bishop Walton's Polyglot. York, n.d."

Works left in MS. not published :—

"The instructive, poetical, and entertaining History of the ancient Militia of Yorkshire, under the renowned King Vennsius, occasioned by his perfidious Queen Certismunda, etc. Containing also—1. A journey through Yorkshire. 2. Traditional observations of our famous mountains and rivers, and of the towns, castles, and sylvan fortresses, inhabited by heroes and heroines. 3. An account of the famous battles in all its glory. . . . the astonishing valour of fair Sabella, who slew the perfidious Queen, etc."

A prospectus of this work was published, with a rude cut of two knights tilting, and the pathetic announcement—"written under cruel disappointment and waiting for paper."

"History of St. Peter's Cathedral, York, 2 vols. written in 1768."

"Historical Delights, or ancient glories of Yorkshire. A translation into verse of Dr. Dering's *Reliquæ Eboracenses*! of which a few copies were printed on coarse paper, but not issued to the public. On one copy is written in Gent's handwriting—"Designed to be advertised and published, soon as proper paper can be afforded, either through beneficent subscription, or generosity to the laborious well known author, whose Icon was lately exhibited to general satisfaction."

He succeeded to the proprietorship and editorship of the "York Mercury," established by White, which he issued under a new title—"The original York Journal or Weekly Courant." He also published "Miscellanæ Curiosæ," (changed after the first number to "Miscellanæ Curiosa,") or Entertainments for the ingenious of both sexes, consisting of Enigmas, Paradoxes, Mathematical Problems, etc. It was a Magazine published quarterly, commencing in Jan., 1734, but does not appear to have been sufficiently "entertaining" to command a remunerative sale, as it was discontinued after the sixth number. It is supposed that Edw. Hauxley, master of the Kirk-Leatham Grammar School, was the Editor.

London.

FREDK. ROSS.

JOHN LUND, OF PONTEFRACT.

IN the year 1776 there was published at Pontefract a little work of considerable humour, but not ranking very high as a literary work, entitled "The Newcastle Rider; or Ducks and Green Pease." It at once attracted public attention, and became so popular that new editions were called for in 1777, 1778, 1793, 1820, and 1838; and was brought out in the shape of a farce, and performed at Pontefract Theatre with great applause. It is the tale of a Newcastle commercial traveller, who comes to Harrogate, puts on a swaggering air, and pretends to be a lord. He goes to the principal hotel of the place and orders a couple of ducks and a dish of green pea to be served up in a private room.

Whilst these are cooking, a gentleman and lady arrive, and as at that time Harrogate hotels were not so commodious nor the requirements for the table so plentiful as now-a-days, my Lord was asked if he would permit them to dine with him, but he declined lowering his dignity by dining with commoners. Eventually, however, the gentleman himself enters to solicit the indulgence, when my Lord is thunderstruck to find that he is his master from Newcastle, upon which he at once becomes as cringing and abject as he had previously been pompous and overbearing.

The author of this little work was born in Pontefract, in the earlier half of the 18th century, and followed the profession of barber and hair-dresser, it is presumed with success, as his ready wit, keen repartee, and the popularity of his writings, attracted customers to his shop. His education was scanty, but he improved his mind and understanding by extensive reading, so that, aided by a natural genius, he became a very respectable writer. "Though bred to the humble profession of a barber," said a critic, "and without the advantage of a literary education, some of his pieces, for keenness of satire and justness of sentiment, would not disgrace the pen of Churchill."

In the following year (1777) he published "A Collection of Original Tales, in the manner of Prior; to which is added a second edition of 'Ducks and Green Pease; or the Newcastle Rider;' together with the above story in a Farce of one Act. . . . and several other originals, never before published. Pontefract: Printed for the author and sold by him."

In the preface to this work, he says, in reply to charges of "incorrectness, obscenity, lack of wit, and virulence and acrimony against particular persons." "In respect of correctness, I beg they will consider the little education I have had and though I have read a great deal my loss of hearing prevented me from receiving instruction by conversation. As to being destitute of wit, it was almost impossible they should be otherwise for I never knew that I possessed any. On the contrary, I am certain I had a sufficient stock of folly, or I should never have suffered them to see the light. But what wit, in the name of wonder, could be expected from one in my circumstances and situation in life! The wit of a barber will neither dress a wig nor shave a customer, without the help of a razor; and if that be but sharp and the fingers light, no matter how heavy and blunt his wit is I am aware some people may be apt to say, I might better employ my time. If I neglected my business for the sake of scribbling, they might with justice blame me; but I do assure them they are the productions of my leisure hours only; and as I have a native propensity to this kind of writing, and hope, I may say without vanity, some small share of genius in composition of this nature, I please myself, and trust that every unbiassed and candid reader, who may be kind enough to encourage the publication, will excuse my errors, and be pleased with the dish of ducks and peas I offer

them, when I assure them if I could have cooked and seasoned them better to suit their palates, I certainly would have done it.

A third time he appeared before the public with "A Collection of Oddities, in prose and verse, serious and comical. By a very Odd Author. Printed for and sold by the author. Pontefract n.d. (1779)." This work is a collection of epitaphs, anecdotes, signboard inscriptions, letters, etc., of a curious or farcial character in the way of composition, orthography, incongruity, etc.; also some original humorous poems.

In the preface he writes that "he pretends to some little skill in cookery, having already provided a dish of ducks and green pease, which were highly relished; and he has now prepared one very palatable for such as love plain English eating, whose stomachs are not too much vitiated by the sublime cookery of a Milton, the beautiful classic dishes of a Pope or the high-seasoned satirical ragouts of a Churchill."

London.

F. Ross, F.R.H.S.

AN OLD YORKSHIRE CHRONICLER.

ROBERT Mannyng, otherwise Robert de Brunne, was a native of Malton, in Yorkshire, and was brought up in the Gilbertine Priory there, whence he removed to that of Sixhills, co. Lincoln, and subsequently became a Canon of Brunne (Bourne), a Priory of Black Canons for men and women, where it is supposed he died after a long residence there. Along with his fellow-countryman, Wycliff, he was one of the first to fashion the Anglo-Saxon into modern literary English, and was one of our earliest versifiers of the chronicles of England and translators of works of high reputation into the vernacular. He is somewhat rugged in style and uncouth in phraseology, but this was intentional and for a purpose, as he said his works were "intended not for the learned but for the lewd (ignorant)." His works were—

A Metrical History of England, partly original, and partly compiled from Wace and Langtoft. From Æneas to the end of the reign of Edward I. Written circa 1303.

Robert of Gloucester and Peter Langtoft's Chronicles: Illustrated and Improved by Robert of Brunne, from the death of Cadwallader to the end of Edward I. MS., in the Inner Temple Library, published by Thos. Hearne, 1725.

Cardinal Bonaventura's "De cœna et passione Domini et penis S. Mariæ Virginis." Translated into English verse, entitled "Meditacyons of the soper of our Lorde Ihesus, and also hys passyun; and eke of the Paynes of his swete Modyr, Mayden Marye, the wyche made yn Latyn, Bonaventuræ Cardynall."

Translation of Grosteste's (Bishop of Lincoln) "Chateau d'Amour." Here begynnet a tretys that is y'clept Castel of Love, that Biacop Grosteyst made, ywis for lewde men by Love. Edited by J. O. Halliwell, 1849.

Translation of Grosteste's "Manual de Peches." A treatise on the Seven Deadly Sins.

Although this last work is attributed to Bishop Grosteste, it is not certain that he was the author.



YORKSHIRE SONGS AND BALLADS.

LIST OF YORKSHIRE BALLADS AND SONGS.

THE following selection of ballads, poems, and songs relating to Yorkshire, or written by Yorkshire people, has been collected by me during the last thirty years, and as the list is by no means complete, additions or notes will be gladly received. To facilitate reference, the title and first line is given. Dr. Ingledew, writing respecting many of these ballads, says, "In a polished age like the present, I am sensible that many of the productions of our country bards will require great allowances to be made for them. Yet have they for the most part, a pleasing simplicity and artless grace, which, in the opinion of such writers as Addison, Dryden, Percy, and others, have been thought to compensate for the want of higher beauties."*

- | | |
|---|---|
| A Ballad on May, 1578. T. Pearson.
"The fragrant flowers most freahe to
views." | A Lyke-Wake Dirge.
"This aae night, this aae night." |
| A Ballad, 1578. T. Pearson.
"O Man, refrains thie vile desyre." | A new Song called "Hark to Win-
chester." |
| A Ballad of the Eura.
"Who is at the outer door?" | "Ye Stockton lads and lasses too." |
| A Factory Song.
"The spindles whirl, the bobbins fill." | A new Song of Hatfield Chase.
"Ye Hatfielders all, sing joy to great
Ceaser." |
| A Legend of Knaresbro' Forest.
"Where art thou going, Sweet Shep-
herdess." | A new Song called Robert Wilson and
John West.
"As for our misfortunes, our spirits
revive." |
| Allen-a-Dale. Sir W. Scott.
"Allen-a-dale has no faggot for burning." | A Nosegay for Laura. F. Fawkes.
"Come ye fair ambrosial flowers." |
| Aloan i' t'Haase. S. B. Gould.
"I'm all aloan i' t'haase." | A Romaunt. Robert Nicol.
"The evening bell hath the curfew
toll'd." |
| A Stranger i' t'Haase. S. B. Gould.
"Eh! Joe! I wunner what tha wilt say." | |

* The Ballads and Songs of Yorkshire. C. J. Ingledew, M.A., Ph.D., etc.

- Arthur O'Bradley's Wedding.
Four Versions.
"Come Neighbours and listen awhile."
A Rustic's Courtship.
"Folke neet, monny stars."
A Song of Saltaire. A. Holroyd.
"Bear high thy towers and mansions
fair."
A Song to the Aire. A. Holroyd.
"Flow on gentle Aire, in thy course to
the sea."
A Song to June. W. Heaton.
"June, June, lovely June."
A Welcome to the Prince and Princess
of Wales. A. Holroyd.
"The Heir of Britain's noble Queen."
Athelgiva, a Ballad. W. Watkins.
"Here may'st thou rest, my Sister dear."
A new Fox Hunting Song.
"Ye hardy Sons of chase give ear."
Alice Hawthorn.
"Come all ye gay Sportsmen."
A True and Tragical Song, concerning
Captain John Bolton.
"Good Christian people all, both old and
young."
Armthorpe Bella.
"I sing the Church of Armthorpe Toun."
An Honest Yorkshireman.
"Ah is't truth a country youth."
Awd Daisy, an Eclogue.
"Weel met, good Robert, saw ye my awd
meer."
A West-Riding Electioneering Song.
"Tories one day, in sad dismay."
A Woman's Complaint. R. Chippendale.
"Some men say a deal abaft women."
A Yorkshire Farmer's Lament.
"Rainin' aye, I dea declare."
A Northern Song to a Northern Tune.
"Sit thee down by me, mine own joy."
A Piecer's Tale.
"Good Master, let a little child, a piecer
in your Factory."
An old Robin Hood Hunting Song.
"Now wend we together my merry men all"
A Prayer to St. Leonard.
"Rest and refuge to folk disconsolate."
Ballad of Dick and the Devil.
"Robin, a devil, he swears a vow."
Ballad of Old Job Senior.
"On Romille's Moor a Hermit dwells."
Ballad on the Goodmanham Mule.
"Jonny Fowler bowt a mule."
Begone dull care.
"Begone, dull care! I prithee begone
from me."
Bold Nevison, the Highwayman.
"Did you ever hear tell of that hero?"
Bollingbroke's Oath.
"The sun rolled red and angrily adown
the summer sky."
Bill Brown, the Poacher.
"In seventeen hundred and sixty-nine."
Bishop Thurston and the King of Scots.
"Thro' the fayre countrie of Teviotdale."
- Childe Savile's Bride.
"She wendeth at the lone midnight."
Christmas Musings. W. Heaton.
"Christmas has come with it's boisterous
breath."
Coad Puddin'.
"A farmer yance as awwe heeard say."
Colonel Thompson's Volunteer a.
"As we marched down to Scarbro'."
Come here, Fond Youth, Song.
"Come here, fond Youth, who'er thou be."
Come to the Abbey. J. B. Walker.
"Come to the Abbey at eventide."
Come to thi' Gronny, Doy! B. Preston.
"Come to thi' Gronny, doy! Come to thi'
Gronny."
Cum stay at Yam te-neet, Bob!
"Come stay at Yam te-neet, Bob!"
Cynthia, a Song. W. Congreve.
"Cynthia throws whene'er I woo her."
Caedmon, On the Fall of Man.
"Began then himself equip the apostate
from God."
Daffy Down Dilly. Jno. Hartley.
"I shall never forget the first day that
we met."
Dee'ant mak gam o' Me.
"Ah went last week to Stowaley fair."
Drowned in the Strid.
"Hark! heard ye not that shriek of woe."
Dolly Dugging.
"Love's like I dee'ant know what."
Dickie Turf.
"Dickie Turf was the son of a Sexton at
York."
Ducks and Green Pease; or the New-
castle Rider.
"Tis Rider's only life enjoy."
Earl Warren's Revenge.
"It was the time when leaves grow red."
Edwin and Emma. Mallett.
"Far in the windings of a vale."
Fair Becca.
"Now lithe and listen, every one."
Fetlin Neet. E. Hatton.
"Come lads an' lasses, its Frida neet."
Fragment of the Hagmena, a Song.
"To-night it is the New Year's night."
Frank Fearn.
"Mortals all in town and city."
Golden Stairs. John Emmett.
"There is a cottage by the stream."
Harry's Courtship.
"Harry courted modest Mary."
Harry the Tailor.
"When Harry the tailor was twenty
years old."
Harold the Minstrel.
"Harold the Minstrel was blithe and
young."
Howell Wood, or, the Baby Hunt.
"Whilst passing o'er Barnedale I hap-
pened to spy."
Hymn to May. J. S. Philips.
"Hail, holy May! sweet virgin pure and
fair."

- Immortality, E. Pronte.
 "No coward soul is mine."
 In the gloamin', Song. J. Dufty.
 "When the gowans hang wi' dew."
 I Leotly Loved a Lass Right Weel.
 "I leotly loved a lass right weel."
 I'm Yorkshire Too.
 By the side of a brig that stands over a
 brook."
 Jack's Alive; or, The Amphibious
 Yorkshireman.
 "When I lived in the North I could
 handle a flail."
 Jemmy Hirst, King of Rawcliffe.
 "A comical story I'll tell you."
 Jenny Tak Care o' Thyssen.
 "When I was a wee little tottering
 bairn."
 Johnny Wees and Nancy Lees.
 "As we sat neath the shady trees."
 Jack and Tom, an Ould Border Ballad.
 "I'm a North country man, in Redesdale
 born."
 King Henrye the Fifth's Conquest.
 "As our King lay musing on his bed."
 King James First and the Tinkler.
 "And now to be brief let's pass over the
 rest."
 Kitty Jones.
 "Not long ago a simple lad, from York-
 shire I did roam."
 Love : a Song. J. Nicholson.
 "The love how true—the love how
 sweet."
 Lascellas and the Baby.
 "Our Joe's come from York."
 Lake Seemer Water: a Legend of
 Wensleydale.
 "Green grows the fern on Fleetmoss
 Wold."
 Leyburn Shawl Festival.
 "There is a sound of music in the air."
 Let Me Rest. E. Elliott.
 "He does well who does his best."
 Long Preston Peggy.
 "Long Preston Peggy to Proud Preston
 went."
 Luke Hutton's Lamentation.
 "I am a poor prisoner condemned to die."
 Mary Rosebud and Master Ralph.
 "When I wur at whoam I were in a sad
 plight."
 Marston Moor.
 "To horse! to horse! Sir Nicholas; the
 clarion's note is nigh."
 Mary of Marley. J. Nicholson.
 "At Marley stood the rural cot."
 Me and My Mate : a Whitby Ballad.
 "Mates? Ay, we've been mated together."
 Monody on a Lady.
 "Yet do I live! O, how shall I sustain."
 Mrs. Nunns and I.
 "I've heard it been the talk here."
 Mother Shipton.
 "Of all the pretty pantomimes."
 Midnight Musings.
 "I am sitting in the firelight."
- Mute is the Lyre of Ebor. R. Story.
 "Mute is the lyre of Ebor, cold."
 Mary the Maid of the Inn. R. Southey.
 "Who is she! the poor maniac, whose
 wildly fixed eyes."
 Matt Horaley's Death; Hunting Song
 "Matt Horaley is gone! a true sportsman
 from birth."
 Natterin' Nan. B. Preston.
 "Noe daght ye'll all hev heard abaght."
 O, Brignall Banks are Wild and Fair.
 "O, Brignall banks are wild and fair."
 Ode to th' Sun. S. Laycock.
 "Hail owd friend! awm fain to see thee."
 Old Gubbin's Will.
 "To my dear wife, my joy and life."
 Old Wicket and His Wife.
 "O! I went into the stable."
 Old Yorkshire. Lord Morpeth.
 "Be not our title scorned, if wide domain."
 On Leaving York.
 "Farewell, great York, to all thy scenes
 adieu."
 On the Trinity : an Antient Poem.
 "Through gracegrow and in God
 Almighty."
 Old Three Laps.
 "When 'Three Laps' was young he fell
 deeply in love."
 Ould Mally's Voluntine. W. Heaton.
 "Ould Mally threw her knitting deawn."
 Over the Moor : Song.
 "Over the moor, over the moor."
 On the Ruins of Kirkstall Abbey.
 D. McNicoll.
 "Say, raptured visitants, if ye can tell."
 Our Lady's Well : a Village Legend.
 "It is dawn; and far in the purpling
 east."
 On Hearing Jabez Bunting Preach.
 "They say as how one Jabez Bunting
 preach't."
 On a noted Bradford Surgeon.
 "Poor Fawthrop Firth is dead and gone."
 On the Hambleton Hills : a Hunting
 Song.
 "Look out, brother sportemen, the morn-
 ing is clear."
 Otho : a Racing Song.
 "Come, gentlemen sportemen I'll sing
 you a song."
 Pateley Reesaces.
 "Attention all, baith grate an' small."
 Parson Drew thro' Pudsey, and Reply.
 "He shut his een an' sank to rest."
 Peter King : a Legend of Craven.
 "Wake, Minstrel of Rylstone, arise, and
 begone!"
 Plenty o' Brass. Jno. Hartley.
 "As its grand ta ha plenty o' brass."
 Poor Mary, the Maid of the Mill.
 W. H. Leatham.
 "There came to the mill-stream, her
 pitcher to fill."
 Pomfret Castle.
 "Look round the vast and venerable
 place."

Pontefract Castle.

"Right, sung the bard, that all involving
age."

Paul Jones.

"Come each loyal Briton of courage so
bold."

Prince Oswy.

"The harvest moon was waning."

Queen Mab and the Yorkshire Squire.

"It chanced one fine night having little
to do."

Resignation.

Anne Brontë.

"I hoped that with the brave and strong."

Richard and Betty.

"As I waur gangin' oot last Sat'day at
neet."

Robert Aske's Rebellion in 1536.

"Crist crucyfed, for thy wounds wide."

Roger and Dolly.

"Down in our village lived a parson and
his wife."

Robin Hood and the Curtal Fryar.

"In the summer time when the leaves
grow green."

Robin Hood and King Henry.

"It was in the time of the leaves and the
flowers."

Robin Hood and Guy of Gisborne.

"When Shaw's beens sheens, and scrubs
full fair."

Robin Hood's Death and Burial.

"When Robin Hood and Little John."

Roseberry Topping.

"Ah! Why do the walls of the castle
to-day."

Remarkable Circumstance at Bretton Hall.

"At Bretton Hall, near Wakefield known
so well."

Remembrance.

Emily Brontë.

"Cold in the earth—and the deep snow
piled o'er thee."

Sir John Lacy's Wooing.

"O, it was a morning bright."

Sheffield is a Wonderful Town.

"Ladies and gentles all."

Saddle to Rags.

"This story I'm going to sing."

Short o' Brass.

"A bit o' brass hez often lows'd."

Scarborough Sands.

"As I was a walking over Scarborough
sands."

Saxon Grit.

Robert Collyer.

"Worn with the battle by Stamford
town."

Spence Broughton.

"To you my dear companions."

Sir Hugh de Pudsey : a Ballad.

"Sir Hugh de Pudsey, he has gone."

Sir Walter de Calverley : a Ballad.

"De Calverley was a valiant knight."

St. Hilda's Bells.

"The sea was calm, the clouds hung
low."

Sly Sally.

"Ah's gyng te hev' a walk down t' lane."

Song of the Anglo-Saxons on the Victory of Brunanburg.

"Athelstan, King, of Earls the Lord."

Sweet Content.

Bryan Fairfax.

"Sweet content, where dost thou dwell?"

Sir Miles Stapilton's Scrutiny.

"Ye Yorkshire souls who love your King."

Snaith Marsh : a Yorkshire Pastoral.

"Young Robin of the plain erst blithest
blade."

The Ballad of Edward Osborne.

"Young Osborne was a Yorkshire lad."

The Banks of Aire.

"Her drooping form, and care-worn
face."

The Baron of Bierley Hall.

"When the forest full drest in its cymar
of green."

The Birtwhistle Wicht.

"I rede ye tak' tent o' the Birtwhistle
Wicht."

The Badsworth Hunt.

"Ye hunters give hear to my song."

The Beggar's Bridge.

"They talk of dales and hills in Wales."

The Brown Jug.

"Dear Tom, this brown jug, that now
foams with mild ale,

The Banks o' Morton o' Swale.

"As autumn pour'd her teem o' good."

The Boy of Egremond.

John Bird.

"Rise up, rise up, my noble boy."

The Battle of Cuton Moore.

"The welkin dark o'er Cuton Moore,"

The Barber o' Thirsk's Forfeits.

"First come, first served."

The Bishop of Hereford and Robin Hood.

"Some they will talk of bold Robin
Hood."

The Bishop Blase Festival.

"Hall to the day, whose mild, auspicious
rays."

The Bleeding Stone of Kilburn Priory.

"For the blessed rood of Sir Gervase the
Good."

The Bowes Tragedy.

"Good Christian people pray attend."

The Butcher Turned Devil.

"Come neighbours draw near and listen
awhile."

The Cruel Stepmother.

"You most indulging parents lend an
ear."

The Child in the Wood.

"A wealthy squire in the north."

The Bonny Scotch Lad.

"At Kingston-upon-Hull, a town in York-
shire."

The Rising in the North.

"Listen lively lordings all."

The Felon Jew of Rokeby

"Ye men that will of Aunter's wine."

The Deposing of Richard Second at Pontefract.

"When Richard the Second in England
was King."

- The Collingham Ghost.
"I'll tell ye aboot the Collingham ghost."
- The Craven Chum Supper Song.
"God rest you merry gentlemen."
- The Cropton Murders.
"In the quiet village of Cropton."
- The Dallowgill Hunt.
"All who delight to see and hear."
- The Dragon of Wantley.
"Old stories tell how Hercules."
- The Chase of the Black Fox.
"Listen, Yorkshire Gentlemen."
- The Earl of Newcastle's Vision.
"The shades of night began to fall."
- The Elland Tragedy.
"No worldly wight can here attain."
- The Elmhirst Murder.
"His limbs were bound in the lonesome cell."
- The Factory Girl's Last Day.
"It was on a winter's morning."
- The Farmer's Boy.
"The sun had set behind yon hills."
- The Farmer's Son.
"Sweet Nelly, my heart's delight."
- The Foundling of Bolton Priory.
"What is good for a bootless bene."
- The Forest Horn.
"In antient times when the forests were wild."
- The Funny Wedding thro' Wibsey.
"Just give attention old and young."
- The Wibsey Wedding.
"Ye widows, maids, and bachelors."
- The Flying Dutchman.
"You sportsmen all, both great and small."
- The Garden. A. Marvell.
"How vainly men themselves amaze."
- The Emigrants to the Bermudas.
"Where the remote Bermudas ride."
- The Garden Gate.
"The day was spent, the moon shone bright"
- The Great Exhibition.
"I am a native of fair Dublin city."
- The Bargeman's Song. R. Story.
"Our captain calls all hands on board to-morrow."
- The Church of our Fathers. R. Story.
"Encircled by trees, in the Sabbath's calm smile,"
- The Rose of the Isles : Song.
"The crown that encircles Victoria's brow."
- The Whistle. R. Story.
"You have heard," said a youth, to his sweetheart who stood."
- The Green Willow.
"Down by the river there grows a green willow."
- The Hamlet.
"The hinds bow blest who ne'er beguiled."
- The Hartlepool Tragedy.
"Good Lord, I'm undone, thy face I would shun."
- The Hunt.
"The rising sun sends forth its light."
- The Fair.
"Ye lottering minutes faster flee."
- The Crafty Plough Boy.
"Please draw near and the truth you'll hear."
- The Jolly Grinder : a Sheffield Lay.
"There was a jolly grinder once."
- The Jolly Pinder of Wakefield.
"In Wakefield there lives a jolly Pinder."
- The Jovial Sailor's Crew.
"You merchant men in every part."
- The Dirge of Offa.
"See my son, my Offa died."
- The King of the Factory Children.
"Friends, stop and listen unto me."
- The Lass of Richmond Hill.
"On Richmond Hill there lives a lass."
- The Lass of Humber Side.
"In lonely cot by Humber side."
- The Legend of the Troller's Gill.
"On the steep Fell's height, shone the fair moonlight."
- The Lord of Saltair. A. Holroyd.
"Roll on, gentle Aire, in thy beauty."
- The Lover's Test.
"Oh, when you are going to Scarbro' fair."
- The Mayor of Doncaster.
"Sweet girls of Pindus hither bring."
- The Mariner's Church.
"Banks of the Humber afar and on high."
- The May Pole.
"Come lasses and lads, get leave of your dads."
- The Milkin' Time, a Craven Song.
"Meet me at the fowd at the milkin' time."
- The Mayer's Song.
"Remember us, poor Mayers all."
- The Merchant's Son ; and the Beggar Wench of Hull.
"You gallants all, I pray draw near."
- The Masker's Song.
"I open this door, I enter in."
- The Mummer's Song.
"You gentlemen and Sportsmen."
- The Murder near Leeds.
"Alas! what times here be."
- The Noble Fisherman ; or, Robin Hood's Preferment.
"In summer time when leaves grow green."
- The Sheffield 'Prentice.
"I was brought up in Sheffield, though not of a high degree."
- The Oak and the Ivy.
"It was spring when I saw them in beauty and pride."
- The Origin of Harrogate : a Ballad.
"A stranger stood upon the heath."
- The Peerage of Industry. Story
"In the praise of the peerage high harps have been strung."
- The Poacher's Song.
"Come all ye brethren of the night."
- The Pilgrimage of Grace.
"The church was spoiled by sacrilege."

- The Pride of the Pack.
"I'll sing you a song of a capital race."
T' Poor Weyver. B. Preston.
"I'm a weyver ya know an' hauf dead."
T' Weyver's Decath.
"Aw, Mary, me heart's dead an' gain."
The Twa Threshers.
"Twas on a fine, clear sunny day."
The Two Yorkshire Lovers.
"When Willy once he stayed."
The Tryal of Patience.
"A loving couple in Yorkshire."
The Richmondshire Cricketers' Song.
"Ye cricketers of Richmondshire."
The River Ure.
"Glinting in her sunny shadowa."
The Soldier in Yorkshire.
"There was a jolly soldier down into Yorkshire went."
T' Short Timer. B. Preston.
"It ur misty, an' frosty, an' dark as a boot."
The Simple Ballad of Sabina Carey.
"Come list, ye lovers all, to me."
The Sisters of Beverley.
"The tapers are blazing, the mass is sung."
The Song of the Mountain Farica.
"When the village is wrapt in quiet sleep."
The Summer's Morning : Song.
"It was one summer's morning."
The Sword Dancer's Song.
"The first that enters on the floor."
The Thornton-Flint Race.
"My Pegasus dull has the honour and pride."
Tommy Towers and Abraham Muggins.
"Hard by Clapham town end lived an old Yorkshire tyke."
The Three Tabernacles. H. Knowles.
"Methinks it is good to be here."
The Topmost Tub.
"Oh, its when I lived with my father and mother."
The Twelve Joys of Mary.
"The first good joy that Mary had."
The Wassail Carol.
"Here we come a wassailing."
The Sledmere Poachers.
"Come all you gallant poaching lads."
The Sweeper and Thieves.
"A sweeper lad was late o' th neet."
The Unfortunate Maid of Sheffield.
"In Sheffield Park there lived and dwelled."
The Wandering Harper.
"Summer's eve is gone and past."
Tho Wanderer.
"Where roam the feet of the distant one."
The Wanton Wife of Castle Gate.
"Farewell both hawk and hound."
The Weaver.
"Tredle and drum, nipplin' and thrum."
The Weavers.
"Come ladies and gents I've a song ready made."
- The White Horse of Wharfedale.
"O sisters, hasten we on our way."
The Will of Whitehead's Pig.
"Now that I am about to die."
The Widow's Lament.
"The cheerful day is closing fast."
The Virgin Race; or, Yorkshire's Glory.
"You that do desire to hear."
The Dream of Eugene Aram. T. Hood.
"Twas in the prime of summer time."
The Chapter of Kings.
"The Romans in England they once did sway."
The Flowers of Towton Field.
"There is a patch of wild white roses."
The lads of the Tees.
"Old Sagittarius stuck in the sky."
The Broken Pitcher.
"There was a bonny lassie once sitting by a well."
The Farmer's Blunder.
"A farmer once to London went."
The Barber of Ripon.
"Since ghost stories you want, there is one I can tell."
The Horn of Olphus.
"O'er the wealthy west of Deira, in the stormy days of old."
The Twisting Coalition : an Election Song.
"Each Bradford man! list! list! oh list."
The Two Candidates : an Electioneering Song.
"We have two rival candidates."
The Soldier's Adieu.
"O Mary! where'er I roam, o'er desert, earth, or sea."
The Yorkshire Farmer.
"A song I will sing unto you."
The Yorkshire Farmer and Councillor.
"A Council in the 'Common Pleas.'"
The Yorkshire Tyke.
"Ah is t' truth a country youth."
The Yorkshireman.
"My feyther who always knew what he were at."
The Yorkshireman in London.
"Oh! gentlefolk, what do you think?"
The Yorkshire Hirings.
"Bleak wintry days were nearing fast."
The Yorkshire Concert.
"Ize a Yorkshireman just come to town."
The Yorkshire Irishman.
"My father was once a great marchant."
The Yorkshire Lad in London.
"When I left father and mother."
The Yorkshire Tragedy.
"Parents, you that have children, pray."
The Yorkshire Knight.
"In famous York city a farmer did dwell."
The Song of the Factory Girl.
Lucy Reading.
"Spring's early flowers I fain would twine."

To My Native Land.	Jas. Ritchie.	Wedding o' Trust.
"Thy chalky cliffs are fading from my view."		"A man and maid, last month 'tis said."
The Consolation.	Anne Bronte.	When I Drain the Rosy Bowl: Song.
"Though bleak these woods, and damp the ground."		"When I drain the rosy bowl.
The Swine Harrie.		When this Oade Hat was new.
"John of Oxley had watch'd on the round Cat Hill."		"When first I bowt this hat o' mine."
The Bosky Dike Boggard.		Willie's Welcome Heame.
"The Bosky Dyke, the Bosky Dyke."		"Noo Willy, put thl' wallet doon."
Under the Snow.	R. Collyer.	Yorkshireman in London.
"In wa' Christmas Eve in the year fourteen."		"When first in London I arrived."
Unfortunate Miss Bailey.		Yorke, You're Wanted.
"A captain bold in Halifax."		"From York I cum'd up to get a place."
		Yorke, Yorke, for My Monie.
		W. Elderton.
		"As I came through the north countrie."

The manner in which these contributions to the poetry of our county, have come down to us, precludes any attempt at chronological arrangement. Many are derived solely from tradition in those parts of the county where they have been orally transmitted from generation to generation, time out of mind; some from broadsides, which seldom give any clue as to the authorship, and some from manuscripts written at different periods.

The sources drawn upon are intimated in the following extract from the preface to Dr. Dixon's Volume on the *Ancient Poems, Ballads and Songs of the Peasantry of England*.

"He who in travelling through the rural districts of England, has made the roadside inn his resting-place, who has visited the lowly dwellings of the villagers and yeomanry, and been present at their feasts and festivals, must have observed that there are certain old poems, ballads and songs, which are favourites with the masses, and have been said and sung from generation to generation."

Some difficulty has been experienced in collecting that which lay scattered so widely, and some allowance must be made for any deficiencies which may be discovered.

Shipley.

ABRAHAM HOLROYD.





YORKSHIRE BURIALS AND BURIAL PLACES.

A YORKSHIRE PARISH COFFIN.



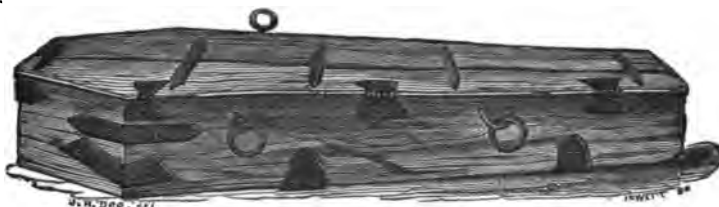
N Easingwold Church, Yorkshire, a few years back was (and I earnestly hope still is), carefully preserved, one of those now extreme rarities, a Parish Coffin, of which, at that time, I was able to obtain a drawing, and the requisite measurements. Of this interesting relic I give the following particulars, feeling sure that a record of so curious an object cannot be otherwise than acceptable to the readers of "Old Yorkshire."

The Coffin, carefully represented by the engraving on next page from a drawing especially made for me by Mr. J. H. Doe, has been strongly but somewhat roughly made of oak; has been clamped with iron, and its lid attached by hinges; and been so arranged as, evidently, when in use, to stand upon four legs as on a bier. It was, when not in use, kept in the west entrance to the church, under the tower, and was supported against the wall on strong iron staples. When the church was restored, the coffin was removed and placed in a corner of the bell chamber. Its inside dimensions, measured at the bottom, are, central length six feet seven inches; the length of the side from foot to shoulder, five feet three inches; the length of the side from the shoulder to the head, seventeen inches; the width across the shoulders, twenty-one inches; and the width at the foot nine inches. The sides are nine inches in height.

The lid was originally fixed to the coffin by three iron hinges on the right side of the body as it would lie for removal; one of the hinges being at the foot, another at the shoulder, and the third midway between the other two. The lid, which is somewhat larger than the coffin, (which it overlaps by about three-quarters-of-an-inch on the left

side and at the head and foot,) has been split down the middle, and repaired by clamping the two halves together by means of five rough iron bands, one near the head, another near the foot, and the other three at intermediate distances between them. The corners and angles of the coffin itself have also been repaired, strengthened, and held together in the same manner by iron bands or plates; the iron in all cases being rough and so much corroded as to render it impossible to judge as to whether any kind of ornament was ever upon them. On the left side of the lid and coffin there have evidently, at one time, been fastenings, but these have long since disappeared. On each side the coffin at the distance of seven inches from the shoulder, is an iron ring and staple; the ring being about an inch-and-a-half in diameter, and another similar ring and staple is on each side about thirty inches from the feet. These two pair of rings, which balance the coffin well when lifted, were evidently intended for carrying it by, when brought into use.

That the coffin originally stood upon four legs is evident from the fact of there being four circular holes in the bottom—one at the head,



Parish Coffin, Easingwold Church, Yorkshire

one at the foot, and two others across the centre—in one of which are remains of a leg that had been broken off. From the others the legs had been taken away, or dropped out through age and decay. The coffin is of oak, very black with age, much decayed, and the wood very thin. It was thus spoken of in Gill's *Vallis Eboracensis*:—"Here is also preservd a large coffin, made of oak, with iron rings, of which the tradition is that it was once in general use as a kind of public bier for carrying the dead, with no other covering than the shroud, to the grave. It has, however, no marks of very high antiquity, or criteria by which its date can be ascertained." This note, I was informed by the then vicar of Easingwold, the Rev. Henry Ainslie, was written by his predecessor, the Rev. G. J. Allen. It was also noticed in these words in *Notes and Queries*, for 1852:—"In the Parish Church in Easingwold, in Yorkshire, there was within the last few years an old *oaken shell* or *coffin*, asserted to have been used by the inhabitants for the interment of their dead. After the burial the coffin was again deposited in the church."

The custom of having a coffin for general use provided by the parish although not general throughout the kingdom, obtained in many

localities, and records of other examples than the one at Easingwold have come under my notice. One of the most interesting was communicated to me by my friend the Rev. Canon Hayman in these words :—"The old historical town of Youghal, in the County of Cork, has many features of interest for the antiquary, chiefest among which is the venerable Collegiate Church of St. Mary. The cemetery attached to this noble edifice is the *Pere la Chaise* of Ireland. The ground naturally forms a succession of terraces, here swelling into little knolls, there sinking into gentle declivities. A poet said of the Protestant burial ground at Rome 'It might make one in love with death to think that one should be buried in so sweet a place'; and the saying may be repeated of the Youghal churchyard. Death is here divested of its



Recess for Parish Coffin, Youghal Church Yard.

horror, and wears the softened aspect of stillness and unbroken repose. On its northern and western sides the cemetery is overhung by the old walls of the town, which are yet in good preservation. In a portion of those defences, nearly opposite to the western gable of the church, is a recessed, [coffin-shaped] aperture, of which a sketch is given on the accompanying engraving. Here, as old folk tell us, was kept the public coffin for the poor of Youghal. Whenever needed it was sent to the house of the dead; and so soon as it had discharged its office, it was replaced here. The walls, as may be perceived, are of three thicknesses. The newest piece, in front, is of hammered, well-squared masonry. More ancient is the furthest drawn, where the materials are less in size, and are less carefully finished. But, lying between

these twain, is a fragment of a very old wall, built of exceedingly small stones, and evidently preserved from demolition because of its characteristic feature—the Parish Coffin Recess.” The recess, as will be seen by the engraving, is coffin-shaped, with a stone at the bottom and another across the top, and in this the Parish Coffin stood upright when not in use, and could easily be lifted out when required for conveying a corpse from where it lay to the churchyard.

It is not necessary in this brief notice of the Easingwold relic, to enter at all into consideration of the subject of burial in shrouds or in any other manner either with or without coffins, but will be sufficient to state that interments without coffins were pretty general from early times downwards. The body being wrapped in cere-cloth, or in an ordinary shroud, was sometimes carried to the grave on a bier, or on some other temporary arrangement (for which a door taken off its hinges occasionally did duty), but in others, as in the instances to which I have called attention, a public coffin was provided by the parish for the use of its inhabitants. Even at the present day a somewhat analagous arrangement exists to my own knowledge in more than one Westmorland and Cumberland parish, of a parish hearse—i.e., an appropriate carriage for the conveyance of the bodies of deceased members of the families of the parishioners,—being provided. The farmer, or whoever he is, in these outlying places, in case of a death occurring in his family, brings his own horse—or perchance a borrowed one—and yokes it to the hearse, which is kept in a building appropriate to the purpose, and takes it to where the body lies. It is then used for the funeral, and after the ceremony is over, is taken back to be ready for the next comer.

In the case of the parish coffin, or the bier being used, the body was carefully wrapped in a shroud, or swathed in cere-cloth; placed in the coffin for carrying to “God’s Acre”; taken out when at the grave side; and lowered into the simple earth by the loving hands of those around. The tenantless coffin was then replaced in its receptacle, where it remained until some other sad occasion again brought it into requisition. Burial without coffins was not unfrequently made the subject of testamentary arrangement. For instance, in 1407, John de Burton, rector, of Aldwarke in Yorkshire, by his will ordered as follows:—“*Fest. S. Marg Virginis, mccccvii. Ego, Johannes de Burton, Rector medietatis Ecclesie S. Elenæ infra muros in vico de Aldwerk Ebor Corpus meum Sepulture tradendum in loco per me nuper proviso, et pro sepultura corporis mei ordinato, ex parte australi chori dictæ Ecclesie, præcipiens et inhibens executoribus meis ne corpori meo cistam ligneam vel alia indumenta præparent, nisi tantum modo unum lintheamen pro corpore meo involvendo*”; which may be rendered thus:—“Feast of St. Margaret the Virgin, 1407. I, John de Burton, Rector of the moiety of the Church of St Helen, within the walls, in the village of Aldwerk, Yorkshire. My body to be brought for burial unto the place lately provided by me, and set apart for

the interment of my body, on the south side of the Choir of the said Church, [I] commanding and inhibiting my executors that they prepare not for my body a wooden coffin or other coverings, unless only one linen sheet to enwrap my body in."

In the "Table of Dutyes"—i.e., fees—of Shoreditch church, 1664, are the amounts to be paid for burial without coffins; thus: "for a burial in ye new churchyard, without a coffin" eightpence; "for a burial in ye olde churchyard, without a coffin, seaven pence"; and "for the grave-making and attendance of ye Vicar and Clarke, on ye enterment of a corps uncoffined, the churchwardens to pay the ordinary duteys, and no more, of this table."

It would be interesting to know if other examples besides the one at Easingwold, occur in any of the churches of Yorkshire.

"*The Hollies*," *Duffield, Derby*.

LLEWELLYNN JEWITT, F.S.A.

A YORKSHIRE BARROW AND ITS CONTENTS.

THE grave-mound of which I have pleasure in presenting the following account to the readers of "Old Yorkshire" is situated on the eastern margin of the Yorkshire Chalk Wolds, about midway between Driffild and Fimber, and a little to the westward side of a large glacial-formed eminence called Craike Hill. It measured thirty yards in diameter, and was of the ordinary circular form, composed throughout of stiff earth. It was carefully opened in the year 1866, by those energetic and pains-taking antiquaries, the brothers J. R. and Robert Mortimer, by whom the following carefully detailed particulars were, immediately after that time prepared for me. The result of the opening was the discovery of some highly important and interesting remains, of some of which I had the accompanying scrupulously accurate engravings made.

The first opening made in the barrow was in its centre, where an excavation eighteen feet square was made, with the result of only finding teeth and part of the jaw of a hog, the teeth of an ox, some fragments of human bones, and a number of flint implements. Near the centre, however, dug into and below the original surface of the ground, was a grave, and near it a heap of burnt bones.

Some eight inches vertically, beneath this, Messrs Mortimer wrote me, "we touched, and luckily without injury, the well-preserved skull of a young adult female. This skeleton lay on the top of the chalk grit, 'the ancient surface soil having been removed,' close to the south side of an oval grave, in the usual contracted position, on its right side, with knees drawn up and both hands together in front of the face. The

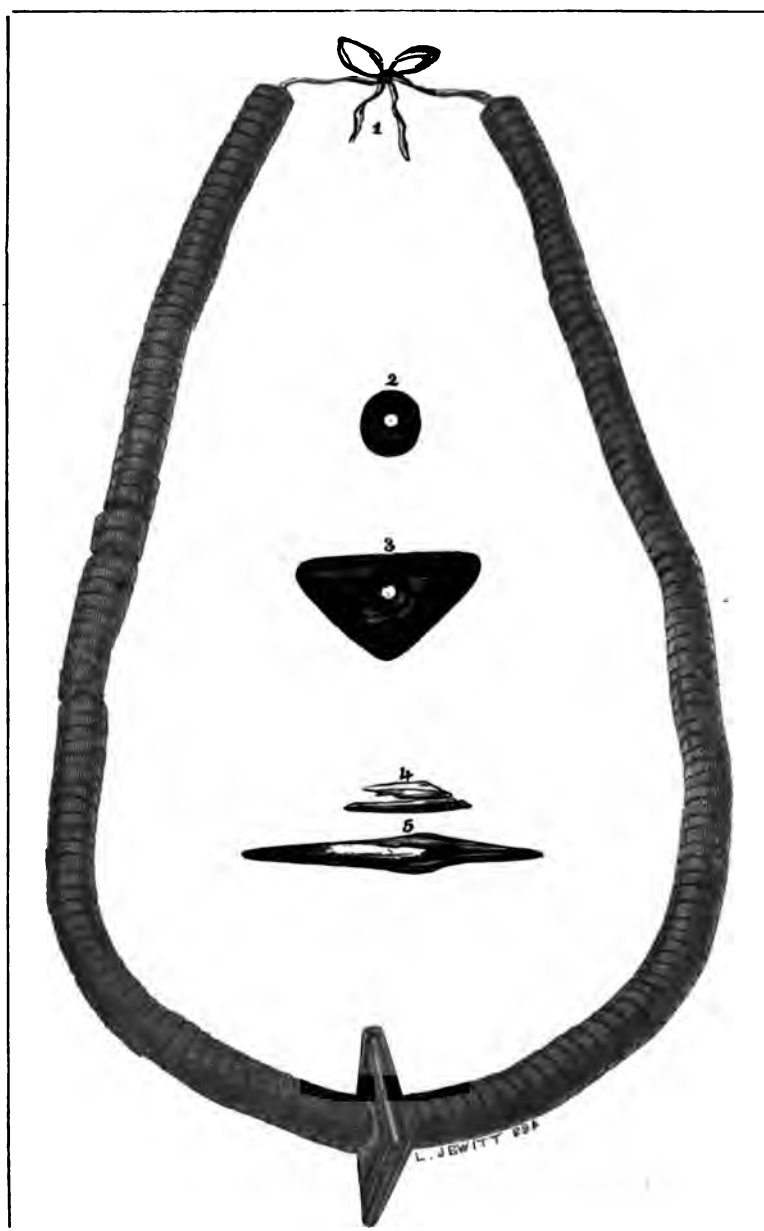
femur of the skeleton measured 17 inches; the tibia $13\frac{1}{4}$ inches; and the humerus $12\frac{1}{4}$ inches. In front of the face lay a crushed food vase, which after being rebuilt measured $5\frac{1}{2}$ inches high, $6\frac{1}{4}$ inches across the top, and 8 inches at the bottom. This interesting vessel, which is here engraved, is of the ordinary shape, ornamented externally from top to bottom with horizontal rows of vertical impressed lines, given apparently, save one row of vertical gashes, by a notched instrument while the urn was in a plastic state; and two rows of similar marking run round its upper edge. A bluish-coloured chipped flint, two inches long, which may have served the purpose of a spear-head, knife-blade, or both, lay close to the left knee; and the point of a bronze pricker accompanied it.

In excavating in the north side of the grave, at the west end there was the root end of a stag's horn; and just beneath it, at a depth of



sixteen inches from the top of the graves, was a long heap of burnt human bones, measuring fully twenty inches east and west, and eight inches crosswise. Mixed with them were some heat-splintered pieces of a flint knife; and a few inches to the south of them stood the elegant globular-formed food vase, here engraved,* which being made of badly-tempered clay could only be removed in fragments. It was afterwards put carefully together and measures 5 inches high, 6 inches in diameter at the top, and $2\frac{3}{8}$ inches at the bottom. Externally two grooves run round its upper part, the lower of which contains four stops or projecting pieces of clay unpierced; and the interior of the lip, as well as the upper exterior half of the urn, is freely ornamented with horizontal rows of rope-like impressions; below which oblique thong-like markings form an encircling chevron.

* See page 118.



Jet Necklace from Celtic Tumulus.

As we proceeded downwards, chippings of flint, small splinters of stag's-horn, and the upper end of the scapula of a cow or ox, were picked from the soil and gritty chalk filling the upper part of the grave, and at the depth of 2 feet 8 inches lay another inhumed adult female, with the feet close on the top of a circular heap of burnt human bones, and the head to the east; in fact, almost in the same posture as the one previously found on the brink of the grave, except lying on the reverse side. The length of the femur was $17\frac{1}{4}$ inches, tibia $13\frac{3}{4}$ inches, and humerus $12\frac{1}{4}$ inches. This Britoness wore a necklace, formed of small perforated jet discs, and a triangular piece of the same material, measuring on the longest side nearly one inch. It was perforated in the middle to be threaded as a pendant or centre-piece. Behind her shoulders lay a small pricker of bronze inserted in a short wooden haft, resembling the handle of a bodkin, which crumbled to pieces as soon as touched, except a very small piece which yet adheres to the verdi-



grised metal. This splendid necklace, and the bronze relics, are here engraved"—fig. 1 being the necklace itself; fig. 2 one of the beads of which it is composed; fig. 3 the triangular pendant; and fig. 4 and 5 the bronze picker etc.

A food vase, 4 inches high, $5\frac{3}{8}$ inches in diameter at the mouth, and almost similar in form and ornamentation to the one first described, stood on its bottom a few inches from the forehead of the burial.

The burnt bones at its feet were those of an adult. No relic was found with them. After carefully removing this *double* interment, we found the grave to still continue downwards, and noticed that the chalk rubble was larger than had been found above and freer from soil; and that wood-ashes were found more and more plentiful as we proceeded downwards. At the west end, fully 3 feet 8 inches from the top of the grave, was the root end of a stag's horn, and at the east end, at a depth of $4\frac{1}{2}$ feet was another very fine and similar piece, which seemed to

P

have had the end of one of its branches cut off while the animal was living.

Nothing more was found but wood-ashes, until at a depth of 6 feet from the base of the barrow, we reached the bottom. Here on the naked floor of the grave, except a thin film of dark and decayed matter, which failed to yield any trace of its original form or nature, lay the crouched skeleton of a strong-boned and middle-aged man, on its right side, and like the two preceding ones with its head due east, the left hand reaching to near the knees, and the right hand bending under the chin. The massive long bones of this skeleton measured as follow : femur $17\frac{7}{8}$ inches, tibia $14\frac{5}{8}$ inches, and humerus $12\frac{5}{8}$ inches.



A magnificent and most elaborately ornamented drinking cup, $8\frac{3}{4}$ inches high, 6 inches in diameter at the mouth and bowl, and $3\frac{1}{4}$ inches at the bottom, stood close behind the shoulders. This very fine specimen of British fictilia the writer had the pleasure of safely lifting from the bottom of the grave into the hands of Miss Sykes at the top, who with the enthusiasm of an enlightened antiquary, attended daily during the opening. It is here carefully engraved, and will be seen, in form, as well as in elaborateness and beauty of detail, to be one of the finest examples yet brought to light. After the most pains-taking research no other relic could be found. The grave as before-named.

was oval, and measured 8 feet east and west, and $4\frac{1}{2}$ feet crosswise, but at the depth of 8 feet it suddenly shortened to about 6 feet, and measured nearly the same at the bottom.

We next drove the eastern side of the excavation within a few feet of the margin of the barrow, *testing* the ground beneath as the work proceeded, and at a point 21 feet due east from the centre of the grave, just 9 inches below the surface of the barrow, and 18 inches from its base, was a large skeleton with the head almost full south. No relic accompanied it. We could only obtain the skull in many fragments; and the femur measured on the spot $19\frac{1}{4}$ inches, and humerus $13\frac{1}{4}$ inches.

September 21st.—On working round to the south side we touched a heap of burnt bones of a youth, accompanied with a small and badly preserved food-vase of common shape and decoration, situated on the same plane as the last burial, and 17 feet distant from the middle of the grave. No bone or flint instrument was with them. At the close of this day's labour most of the southern side of the barrow, to within a little way of the margin, had been turned over to the gritty rock below. Three pieces of burnt human bones were found scattered on the ground under the barrow, twenty feet south of the centre, clearly showing that they had been dropped previous to the rearing of that earthen memorial, and most probably belonged to one of the heaps of cremated bones found in the grave.

A few days later the northern and western sides of the barrow were carefully excavated and the ground tested, with the result that at a spot 22 feet north-west from the centre another small elliptical grave, dug 14 inches below the forced earth of the mound, and measuring 34 inches north and south, and 22 inches east and west. At its northern end, on a level with the base of the mound, was the greater portion of the head of a dog, and below this the grave was filled with dark unctuous earth, at the bottom of which were slight traces of decayed bones, apparently those of a child, which had almost disappeared, while the compact head bones of the dog were in good preservation. This circumstance brings to mind the statement that the Esquimaux 'lay a dog's head by the grave of a child; for the soul of a dog can find its way everywhere, and will show the ignorant babe the way to the land of souls.'

From the centre and side excavations, and chiefly near the base of the mound, were obtained two oval discs of flint (one of which was nearly 3 inches in length), each with one end rounded by chipping and the other showing the rough conchoidal fracture; 175 flakes and splinters of flint; nine sling-stones; twelve unassignable lumps; eight fragments of Ancient British pottery; and teeth of the ox, and other animal bones."

This remarkable barrow with its valuable yield of archaeological treasures is but one out of several opened by the brothers Mortimer, to whom Yorkshire is indebted for many enlightened examinations conducted by them.

"*The Hollies*," *Duffield, Derby.*

LLEWELLYNN JEWITT, F.S.A.



YORKSHIRE COINS AND TOKENS.

COINING IN YORKSHIRE.

AMONG the crimes prevalent in the days of George the Third, one of the most characteristic was the coining, clipping, and defacing of the currency of the realm—a crime which, in its chief seat at any rate, the West Riding of Yorkshire, assumed a position of such importance that the whole county was either corrupted or terrified by it, and the recollection of it lingers yet in the country places, where the recital by the winter fire, of the deeds done in those dark days, still calls forth many a shudder in the descendants of those who were concerned in them. The West Riding of Yorkshire, and more particularly that portion of it lying upon the confines of Lancashire, was then a secluded and little known region. It was cut off from easy communication on the west by a range of high hills and barren moors, over which the rugged roads, whose cyclopean foot-stones had many of them been laid long centuries before by the Romans, afforded a difficult approach from Rochdale and Manchester. The head-waters of the Wharfe, the Calder, and the Aire, are found in these western hills, running in narrow valleys or “cloughs” amidst the heather-clad heights; lower down, with increased volume of water, they flow in winding vales under wooded slopes or craggy projections, and here and there are joined by tributary brooks whose peat-stained water has danced in many a picturesque nook among the ferns, and rushed over many a pile of moss-grown stones. As one looks up these winding valleys, the long rounded hills which descend into them are seen to overlap one another as they recede in the distance; and a long blue line of mountain-rim forms the visible horizon. As the waters run eastward the valleys assume a more pastoral character as they widen, and if they lose much of their rugged

grandeur, the river margins are yet overlooked, where the corn grows upon them, by wooded knolls of marked character and beauty.

On the slopes of these winding valleys there stood, when George the Third was king, numbers of quaint old houses, grey with age and weird with legend, in strange harmony with the hills amidst which they lay. One may see them yet with their huge blocks of millstone grit pierced with deep-set windows of diamond panes, their great gables rising on every side, and their quaint porches with the seats by the door, and the rose-window above to the little chamber within. Rich men had once lived in them, cavaliers or well-to-do merchants; but these were departed, and the anxious toiler alone remained, who placed in the rooms of former gaiety the wooden looms, on which with busy shuttle he wove the cloth for the distant markets of the world. Below in the valleys were the mills where the cloth was dyed, pressed, and finished, before it was carried away for sale in the towns by long strings of pack-horses through the country roads. Halifax, Leeds, and Bradford were then, as they are yet, the chief seats of the woollen trade in England; but they were quiet towns, nevertheless, with their quaint overhanging houses of timber, with here and there a Georgian house, the result of modern opulence, in their narrow streets, with their piece-halls and cloth-halls, where the merchants transacted their business with one another, and on market days the retail trader offered his wares to visitors from all the country side. At Halifax they chiefly made, as a traveller tells us, shalloons and kerseys, each to the extent of some 100,000 pieces a year; and of the latter sort one merchant profited to the amount of £60,000 in a year, so great was the demand for clothing for the troops abroad. Broad cloths and narrow cloths they also made, black for Portugal and blue for Turkey; blood-red cloths for Italy and blue ones for Norway; deep coloured says for Guinea, which were packed in oilskin and painted with negroes and elephants to captivate the natives, and perhaps, as Pennant quaintly says, "One of these bundles and a bottle of rum may be the price of a man in the infamous traffic." The people who made these cloths in their rude home among the hills were of a hardy and rugged nature, and of an enterprising one too. Jovial they were in their own strange way among themselves, but they admitted few into their fellowship. There was little in the changeless round of their spinning and weaving to elevate and refine them, and the merchants whom they met were not, perhaps, many degrees better than themselves. As Jonathan Thrasher, Esquire, sat drinking in the alehouse with the constable, so the man of money (and sometimes his wife) might often at that time have been seen, sitting in the country public-house, with those much beneath him in position. It is probable that he was generally of the type of Mr. Western; and not one of those who had caught a reflection of the gay town life, had dabbled a little in poetry, and made the grand tour. And so the people at large were generally corrupted, addicted to drunkenness, familiar with crime, and altogether miserable and poor.

It fell then, that this people, in its poverty and depression, with an unscrupulous wit and a serviceable hand, with ample means and opportunity also, became apt and skilful at the clipping and coining, with cunning workmanship, of the currency of the realm, which was practised with such boldness and long-continued success that it was looked upon as a regular trade; and, from the furtive resource of desperate men, was elevated, in the minds of the people, into a respectable branch of commerce. But it was far from being the first time that criminal acts have been made in popular consideration the occasions of much praise and guerdon. It would seem, however, that the "yellow trade" was not indigenous in Yorkshire, but had been imported from Birmingham, where it had long flourished in full perfection. Towards the middle of the eighteenth century, one David Hartley, afterwards himself so celebrated among the coiners, that he received the appellation of "King David," chanced to be journeying in that county, where it fell that he met with certain men deep in the nefarious art, from whom his criminal aptitude quickly enabled him to obtain it. Returning, then, to his native county, "King David" imparted the secret he had learned to a number of desperate men of his fellowship, and these to their trusty friends disclosed the mysteries of the same. With practice the art became easy, and in a few years was so widely spread, that numbers of hardened sinners made their livelihood by it, and, as the indictments phrase it, "certain pieces of false, feigned, and counterfeit money, to the likeness and similitude of the good legal and current coin of this realm, unlawfully and feloniously did make and coin, against the form of the statute in such case made and provided, and against the peace of our Lord the King, his crown and dignity." The tools required to prosecute the trade were neither numerous nor expensive. It was enough for the beginner to be possessed of a good pair of scissors and a file. With the former he deftly clipped a thin rim from the edge of his guinea, which was then milled by pressure upon the file, and the fragments remaining were material for the manufacture of other coin. To make a guinea required a little practice. The workman put his clippings on the fire in an iron pot, and they were melted at a proper temperature produced by the means of such a pair of bellows as his ingenuity had been able to devise. A piece of brass, with a hole in the centre to receive the molten gold, was used as a mould for the "blank," which was hammered out to the proper dimensions, and then received the impression from a pair of stamps. The stamps were small square pieces of steel fitting together, with the obverse and reverse of the coin engraved upon them. The coin produced in this way was, in many ways, as good as the current coin; but there were a few more adventurous workmen, who betook themselves to plating and silvering inferior metals. The coins most generally counterfeited were guineas, and half and quarter-guineas, pieces of thirty-six shillings, twenty-seven shillings, thirteen-and-sixpence, and six-and-ninepence, together with certain Portuguese coins made current by proclamation; but

shillings, and even halfpence, were imitated. All this seems simple enough, and it might have gone on without very disastrous effects if it had depended upon those alone who practised it.

But unhappily it brought with it much greater evils, in demoralising the manufacturing districts of England, and it led to most desperate and hideous crimes. It would have availed the rough coin-maker little to be able to clip money and make guineas, if he had been unable to procure money to clip or gold to fashion. And it speaks ill for the morality of the people that guineas were to be had in plenty for the nefarious trade. There was money in quantity in the country, in the hands of merchants and manufacturers, and many of these found means to utilise the possession of it. If they could part with their gold to the coiners, and receive it back, reduced it is true, but passable yet, with a substantial return for the loan, why should they not lend it? And they did lend it too; and so the trade went on merrily and prosperously for all concerned. Imagine, then, the state of a country where the substantial merchant derived advantage from the crime of his labourer, and was to some extent collegued with him. What respect was there for the law, or what security for its officers? Very little indeed, as we shall see. In those wild valleys of the Calder, and from those old halls forlorn of their majesty, resounded often at nightfall the ring of the coiner's hammer, where he, as fabled yet in the fearful tales of his countrymen, like some demoniac Cyclops carried on his mysterious labour.

Often, it is said, the ministers of the law watched secretly the work of the coiners, powerless and afraid to attempt their punishment. But there came a time when this coining was so widespread, and the demoralisation so general, that forcible means were directed from high quarters to check them both. The Mint, whose privileges and duties had been infringed, sent down into Yorkshire an officer, Deighton by name, specially to protect its rights, and bring to justice those who had traversed them; and this officer fixed his residence at Halifax, which was the centre and head-quarters of the corruption. The work that lay before him was by no means slight, for he had to deal with desperate and remorseless men banded together for a common end, whose sympathisers were very numerous in the villages around, and who, moreover, if not protected, were at least not discouraged by many of their betters, whose interest coincided with them. But Deighton was a man of swift and vigorous action, and soon, by the strength of his policy and the fertility of his resource, he made the law felt in an unaccustomed way. It is alleged that often, indeed, the means he adopted were justified only by the end he attained, for bribery was freely made use of to cause dissension in the criminal circles, whereby the actors in them were at times disclosed. It was in this way that he aimed at the head miscreant of the gang, "King David," who was committed to York Castle on the information of one Broadbent, which was given under promise of a gift of 100 guineas. This witness

afterwards repented of his temerity, and declaring the falsity of his charge, made two journeys to York to procure the release of the prisoner, in which he was unsuccessful, for the miserable "king" was executed in the following year. The events of which we speak took place in 1769. While Broadbent was working to undo his action, a terrible plot, devised by the brother of his victim, bore fruit in the murder of Deighton. By means of a forged letter the unfortunate officer was delayed on his return home until a late hour at night, and in a narrow way two assassins lay in wait for him, and he was thus despatched by a shot. The miscreants who executed the deed looked upon the action as a glorious one, and contended amongst themselves for the honour of it. They received as their reward 100 guineas, collected in the neighbouring country amongst their confederates and sympathisers; and were welcomed on their return from the scene of the crime at a supper prepared in their honour. A reward of £200 offered to bring about the commitment of the murderers, did not for a long time answer its purpose, but at length the whole details of the plot were disclosed, and long after on the Beacon hill, which rises above the town of Halifax, there hung in warning on the gallows the two assassins—their fleshless fingers pointing to the spot where the deed was done. But, before this was accomplished, the horror that filled the country was aggravated by other diabolical crimes. The *Annual Register* for January 4th, 1771, contains an account of an event which took place at Heptonstall, where a poor fellow who had offered to give evidence against the murderers of Deighton was set upon by a gang of coiners, who thrust his head into the fire, placed a pair of red-hot tongs round his neck, and put him to other dreadful barbarities until he died in the greatest agony. It will afford a curious picture of the inner life of the country people at that time, that in the midst of these horrors a man attempted to defraud the widow of "King David" of £20, under the pretence that he had paid that sum as a bribe to the country solicitor of the Mint to procure the acquittal of her husband.

Halifax.

JOHN LEYLAND.

TRADESMEN'S TOKENS.

THE Tokens hereafter described constitute only one-fourth of those issued in Yorkshire during the seventeenth century, under urgent necessity arising from the want of small change.

The earliest money current in England, from the Norman Conquest to the reign of Queen Elizabeth, was in silver and gold. In the former metal there were coins as low in value as halfpennies and farthings; these, from their very small size and weight (the halfpenny of Elizabeth weighing only four grains), were lost soon after they were put in

circulation, and have now become rarities in the cabinets of the curious, though we know that they were issued in large numbers. In the reign of Elizabeth the Government intended to issue a copper coinage for general circulation, but this was never carried into effect; in Ireland, however, a penny and halfpenny of copper were issued in the years 1601 and 1602; permission was also granted to the Corporation of the City of Bristol, to strike a farthing Token, the first legal coin of that kind. James I., in 1613, the eleventh year of his reign, granted a patent to Lord Harrington to issue farthings, which was further extended by Charles I.; these were issued in such large quantities that small traders were almost ruined by them, the patentees refusing to rechange them. This created such a clamour that they were put down by order of Parliament in 1644, and the estates of the patentees seized to meet the loss sustained in the rechange of the farthings.

The Civil Wars having broken out, the Royal authority fell into contempt, and immediately before or after the death of the King, every one who choose took upon himself to issue his small moneys; the earliest date found on these coins is 1648. The first decisive act of the Civil Wars took place in Yorkshire, the Governor of Hull having refused the King's admission into the Citadel, the Court at that time being held at Beverley. In the early part of the contest there were many bloody battles fought in the County; Leeds, Bradford, etc., were taken. The battle of Adwalton was nearly fatal to the Parliamentarians; nothing but the stubborn energy of their General, Sir Thomas Fairfax, saving the cause. In the still more memorable battle of Marston Moor the Royalists were utterly routed, and immediately afterwards the City of York was taken by the Parliamentarians. Pontefract Castle held out until after the King's death, and his son was proclaimed there as Charles II., in 1649, and money struck in his name. Ferdinando Lord Fairfax, and his still more eminent son Sir Thomas Fairfax, were natives of Yorkshire, as well as General Lambert. Though this County took such a decided part, it does not seem that the masses were favourable to the destruction of the Monarchy; the Tokens to some degree show that the feelings of the people were eminently loyal, from the frequent devices of the King's Head, King's Arms, Rose and Crown, George and Dragon, and other insignia of royalty, particularly in the North. We may also see by the Tokens that the first two Stuart Kings were not popular, the name of James occurring only six times, and Charles only three times, amongst the 400 Yorkshire Tokens of the Seventeenth Century.

The Tokens were issued to such an extent that it is presumed twenty thousand varieties were issued in England, Wales, and Ireland. The Government of Charles II. was induced to issue a national copper currency, and in 1665 patterns of halfpennies and farthings were struck at the Mint; but it was not until 1672 that the farthings of similar size to those of the present day were ready for circulation, when the Tokens were suppressed by a stringent Proclamation of the King. Some

attempts were made to continue them, but the threat of Government taking proceedings against the offenders effectually put them down, and after this time we hear no more of them.

The largest County in England has the largest series of Tokens next to the Metropolitan Counties of Kent, Middlesex, and Surrey; pennies are numerous; the remainder are halfpennies and farthings. Very few of the Tokens are of earlier date than the Restoration; there is one of Pontefract in 1649, two of Leeds in 1650, one of Sheffield in 1655, and one of Boroughbridge in 1656; subsequently to the Restoration they continued until 1672, of which year there are several specimens. The only Town-pieces are those of Bridlington and Settle.

The contractions used, are *O.* for obverse, *R.* for reverse of the Token; the mark = signifies that what follows it is in the field or central part of the Token; 1, $\frac{1}{2}$, $\frac{1}{4}$, signify Penny, Halfpenny, and Farthing, showing the size of the piece.

ALDBOROUGH.*

1. *O.* JOHN . REIGGS . OF . 1671 = A ship. $\frac{1}{2}$
R. ALDBOROUGH . HIS . HALPENY = 1 . B

ALMONDBURY.

2. *O.* NICHOLAS . GREAVES† . 1668 = $\frac{1}{2}$
R. OF ALMONBURY = HIS HALF PENY

ANLABY.

3. *O.* JOHN NEWTON . 1669 = Two shin-bones crossed in saltire; the Arms of the Newton family. $\frac{1}{2}$
R. OF ANLABY NEARE HULL = HIS HALF PENY.

ASKRIGG.

4. *O.* JOHN . LAMBERT . IN = A crown. $\frac{1}{2}$
R. ASKRIGG . 1666 = HIS HALF PENY.

ATTERCLIFFE.

5. *O.* STEPHEN . CARRE . HAPENY = The Cutlers' Arms. $\frac{1}{2}$
IN. ATTARCLIFF . 1664 = S . M . C . (Plate 3, No 1.)

BARNSELY.

6. *O.* THOMAS . BROWNLEY . IN = The Ironmongers' Arms. T . E . B $\frac{1}{2}$
R. BARNSELY . IN . YORKSHEER = HIS HALF PENY.

BATLEY.

7. *O.* RICHARD . CHESTER = HIS HALF PENY $\frac{1}{2}$
R. OF . BATLEY . 1668 = B . C on a woolpack.

BAWTRY.

8. *O.* FRANCIS FRENCH . OF . BAWTRY = HIS HALF PENY. F . A . F $\frac{1}{2}$
R. IN . YORKSHEERE . APOTHYCARY = The Apothecaries' Arms. (Octagonal)

BEDALE.

9. *O.* William . Lodge . of . Beadle . (In three lines.) $\frac{1}{2}$
R. HIS . HALF . PENY . 1668 = A rose-bush.

* There is a town of this name in Norfolk, and another in Suffolk, a corporate and parliamentary borough, until disfranchised by the Reform Act. The Yorkshire Aldborough (once the Roman capital of Britain, under the name of Isurium) was made a parliamentary borough under Philip and Mary, and like its Suffolk namesake was disfranchised in 1832; it was of sufficient size to issue Tokens, and as there is an ancient ale-house there of the sign of the Ship we give Yorkshire the benefit of the doubt.

† Nicholas Greaves was son of the Rev. N. Greaves, who was Incumbent of Holmfirth in 1690, and afterwards Rector of Tankersley.—Morehouse's "History of Holmfirth."

‡ The Parish Register of Doncaster records the burial of the issuer of this Token, thus:—1696. Sept. 19. Abram Pillin, London Carrier.

BENTHAM.

10. O. WILLIAM. OVEREND. IN. BENTHAM. W. D. O. (In five lines.)
R. HIS. HALFE. PENNY. 1668 = A shuttle. (*Heart-shape*) $\frac{1}{2}$

BEVERLEY.

11. O. WILLIAM. SHEERWOOD = A beaver; part of the Arms of Beverley.
R. IN. BEVERLEY. 1669 = HIS HALF PENNY. W. A. S. $\frac{1}{2}$

BINGLEY.

12. O. JOHN. TOMSON. 1663 = A shoe. I. M. T. $\frac{1}{2}$
R. OF. BINGLEY. SHOOMAKER = HIS HALF PENNY.

BOROUGHBRIDGE.

13. O. FRANCIS. CALVERT = 1656. $\frac{1}{2}$
R. IN. BOROWBRIDGE = F. C.

BRADFORD.

14. O. WILLIAM. HOPKINSON. HIS. PENY = Arms; three skulls and cross bones,
two and one. I
R. AT. Yⁿ. SWAN. IN. BRADFORD = W. B. H. (Plate 3, No. 2)

BRIDLINGTON.

15. O. NICHOLAS. WOLFE = Arms; a fleur-de-lys between three butterflies
volant. $\frac{1}{2}$
R. OF. BRIDLINGTON = 1665. (Plate 1, No. 1.)

CARLTON.

16. O. LEONARD. BYMBY. INKEEPER. IN = A nag's head 1
R. CARLTON. I. WILL. EXCHAING = MY PENY. 1669.

CAWOOD.

17. O. RICHARD. SMITH = The King's Arms. $\frac{1}{2}$
R. IN. CAWOOD. 1666 = HIS HALF PENY. (Plate 1, No. 2)

CRANSWICK. (*Parish of Hutton-Cranswick*.)

18. O. GEORGE. WILBERFORCE = The Grocers' Arms. $\frac{1}{2}$
R. IN. CRANSWICKE. 1670 = G. M. W. $\frac{1}{2}$

DENT.

19. O. FOR. OVR. GOOD. NEIGHBORS = A rose and crown. $\frac{1}{2}$
R. OF. DENT. 1665 = A. F. I. M. B. H. (Plate 1. No. 3.)

DONCASTER.

20. O. ROBERT. THWAITES* = The Mercers' Arms. $\frac{1}{2}$
R. IN. DONCASTER. 1666 = HIS HALF PENY.
O. ABRAHAM. PILLING. 1665 = A. E. P.
R. CARRIER. OF. DONKESTER = HIS HALFE PENNY. $\frac{1}{2}$

DUNNINGTON.

21. O. THOMAS. FELL. OF = The Mercers' Arms. $\frac{1}{2}$
R. DUNNINTON. 1664 = T. P.

EASINGWOLD.

22. O. MICHAELL. V. OODWARD† = A man smoking. $\frac{1}{2}$
R. OF. EESINGWOLD. 1668 = HIS HALFE PENNY.

EASTBURN.

23. O. HENRY. REPLEY. AT. THE = A lion rampant. 1
R. RED. LION. IN. EASTBERNE = WILL EXCHAINGE HIS PENYE. (Plate 3,
No. 3.)

* Robert Thwaites was chosen one of the Capital Burgesses September 22nd, 1664, and his will was proved at York, December 27th, 1678. Robert Thwaites, his son, of Doncaster, Mercer, who died November 3rd, 1698, aged 35, was the founder of a lectureship at the Parish Church, which by his will, dated 6 October 1698, he endowed with £20 per annum.
† Roger Woodward, of Raskelf, made a will (proved 30 January, 1846) giving his soul to God Almighty, St. Mary, and All Saints, and his body to be buried in the High Church of Raynwald, at the great door.—*Torr's MSS. Gull's Vallis Eboracensis.*

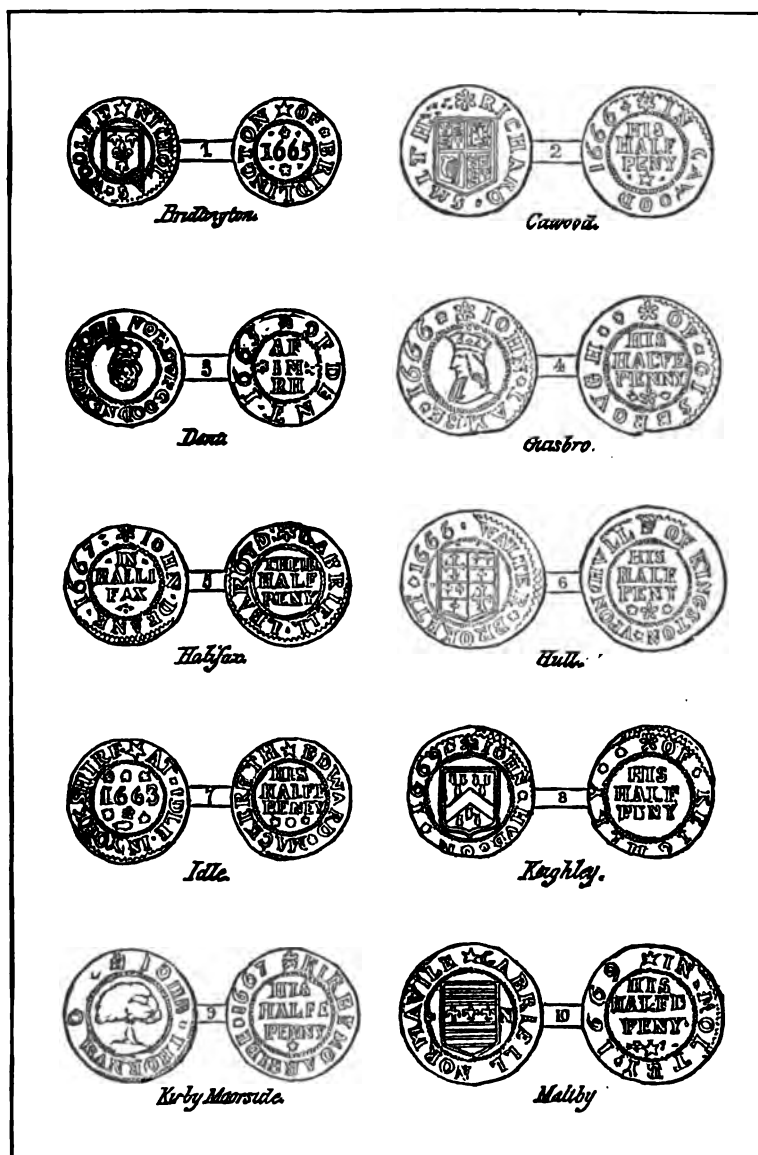


Plate I.—Tradesmen's Tokens.

ELLAND (*Parish of Halifax.*)

24. O. ABRAHAM. SLATER = A fleur-de-lys. ‡
R. OF. EALAND. 1668 = HIS HALF PENY A. S.

ELLERTON.

25. O. ROBERT. IARVIS = HIS HALF PENY. ‡
R. IN. ELLERTON. 1667 = The King's head crowned.

GILDERSOME.*

26. O. HENRY. SCOTT† OF. GILDERSYM. NEER = STRIKE LIGHT. WEIGH RIGHT.
A pair of scales. (Plate 3, No. 4.) I
R. LEEDS. I. WILL. EXCHAING. MY. PENY = A woolpack. 1670.

GISBURNE

27. O. WILLIAM. HOLGATE = The Mercers' Arms. ‡
R. IN. GISBURNE = 1666.

GUISBOROUGH.

28. O. JOHN. LAMBE. 1666 = The King's head crowned. ‡
R. OF GISBOROUGH = HIS HALFE PENNY. (Plate 1, No. 4.)

HALIFAX.

29. O. John. B[rearch]† fe. in. *Halifax. his. halfe. Penny.* (In 5 lines.) ‡
R. RESPICE. VINEM on a label = A skull and cross bones.
(Plate 3, No. 5.)
30. O. JOHN. DEANE. 1667 = IN HALIFAX. ‡
R. GABRIEL. LEAROYD = THEIR HALF PENY. (Plate 1, No. 5.)

HATFIELD.

31. O. MARY. FARRER 1666 = The Grocers' Arms. ‡
R. HATFIELD. IN. YORKSHER = HER HALF PENY.

HAWORTH.

32. O. SAMVELL. OGDEN. OF. HAWWORTH = A tankard. 1
R. I. WILL. EXCHANGE. MY. 1670 = 1^D

HEDON.

33. O. SAMVELL. BAINES. OF = The sun in rays. ‡
R. HEADON. NEAR. HVLL. 1667 = HIS HALF PENY.

HEPTONSTALL (*Parish of Halifax.*)

34. O. JOHN. NOWELL. OF. HEPTON = The Grocers' Arms. ‡
R. STALL. HIS. HALF. PENY. 1666 = I. M. N

HOLBECK (*Parish of Leeds.*)

35. O. JOHN. DIXSON. OF. 1668 = A pair of shears. ‡
R. HOVLDBACK. NEARE. LEEDS = HIS HALFE PENNY. I. B. D

HOLMFIRTH AND HONLEY.

36. O. GEOR. DIXON. IN. HONLEY = HIS HALFE PENY. ‡
R. OR HOLMFIRTH. 1666 = G. S. D and a tun.

HORNSEA.

37. O. FRANCIS. RHODES = A ship in full sail ‡
R. IN. HORNSEA. 1670 = HIS HALF PENY (Plate 3, No. 6.)

* N. Scatcherd's etymology of Gildersome is interesting: he derives it from Guedres Zoom, the boundary or district of the Guedres, many manufacturers from that country having been introduced into Yorkshire by Edward III., for the promotion of the woollen cloth manufacture, where it has flourished ever since.

† The house of the issuer of this Token is still standing, with the inscription "Henry Scott, 1665," over the door. Scott, no doubt, was a woolstapler; the principal trade of the district being the woollen manufacture. The motto, "strike light, weigh right," is a rhyming version of giving good weight and measure. The strike is a piece of wood used to strike off the corn above the brim of a measure; if used rapidly there would be less in the measure than if used lightly. Strike is also a name for a bushel.

‡ John Brearcliffe was a Surgeon in Halifax, where he died in 1683, æt. 68. He was a noted Antiquary, and fond of collecting everything relating to his native town.

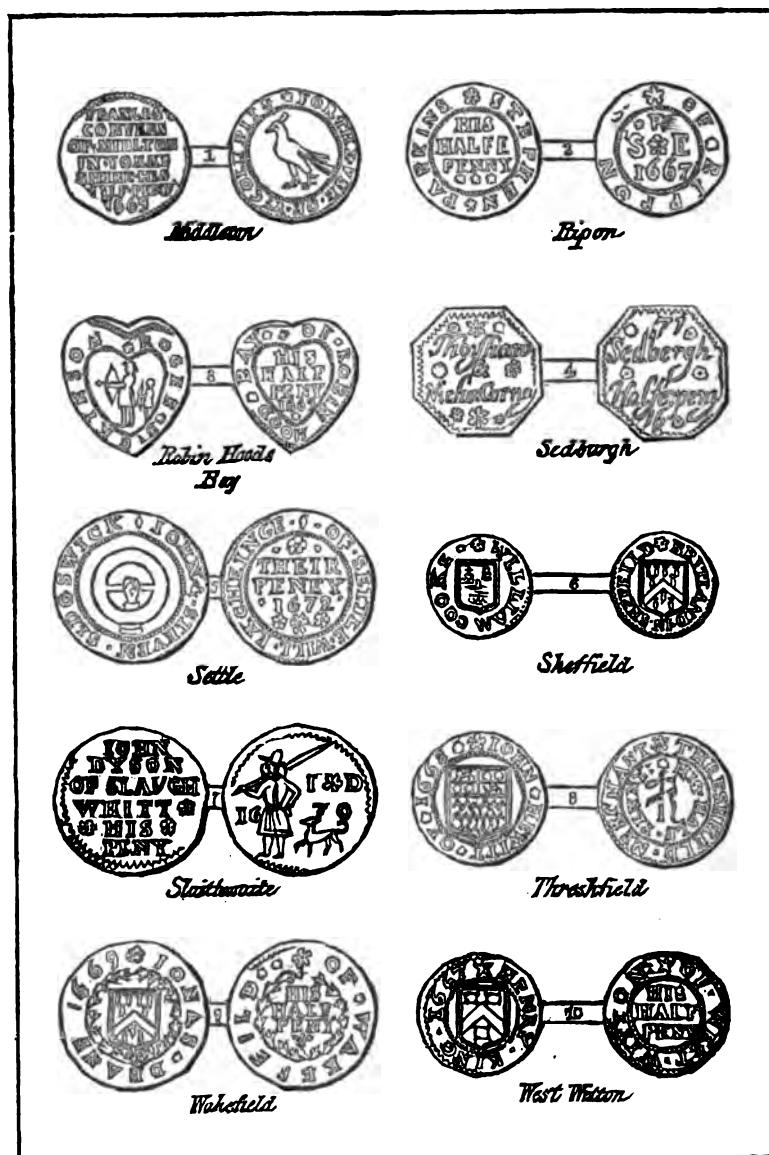


Plate II.—Tradesmen's Tokens.

HOWDEN.

38. O. THO. OKES = Three crowns on the royal oak. (Plate 3, No. 7.)
 R. Of. Houlden. his. half. penny. 1667. (In five lines.) $\frac{1}{2}$

HULL.

39. O. MARGRET. ABBOTT. IN = The Arms of Hull; three ducal coronets in pale. (Plate 3, No. 9.) $\frac{1}{2}$
 R. KINGSTON. VPPON. HVLL = HER HALF PENY.
 O. WILLIAM. BIRKBY. 1668 = The Arms of the Birkby family; three garbs. $\frac{1}{2}$
 R. OF. KINGSTON. VPPON. HVLL = W. K. B. HIS $\frac{1}{2}$ PENY.
 40. O. WALTER. BROCKETT*. 1666 = Arms quarterly, first and fourth Brockett; a cross patonce; second and third ———; a bar between three trefoils. (Plate 1, No. 6.) $\frac{1}{2}$
 R. OF. KINGSTON. VPON. HVLL = HIS HALF PENY.

HUNSLEY.

41. O. THOMAS. DRAPER = The Cordwainers' Arms. (Plate 3, No. 10.) $\frac{1}{2}$
 R. IN. HVNSLY. 1670 = HIS HALF PENY.

IDLE.

42. O. EDWARD. MACKERETH = HIS HALFE PENNY. $\frac{1}{2}$
 R. AT. IDLE. IN. YORKSHIRE = 1668. (Plate 1, No. 7.)

KEIGHLEY.

43. O. IOHN. HYDSON. 1669 = The Grocers' Arms. $\frac{1}{2}$
 R. OF. KEIGHLEY = HIS HALF PENY. (Plate 1, No. 8.)

KILHAM.

44. O. ROBERT. GIBSON = The Grocers' Arms. $\frac{1}{2}$
 R. OF. KILHAM. 1667 = HIS HALFE PENNY.

KIRBY MOORSIDE.

45. O. IOHN THORNYM. OF = A thorn-bush. (Plate 1, No. 9.) $\frac{1}{2}$
 R. KIRBY. MOARSIDE. 1667 = HIS HALFE PENNY.

KIRKSTALL (*Parish of Leeds.*)

46. O. GEORGE. WILLSON. OF. KIRSTALL = An embattled bridge of five arches. $\frac{1}{2}$
 R. BRIDGE. HIS. PENNY. 1671 = An ecclesiastical building, probably intended for Kirkstall Abbey.

* The Brocketts were an ancient Yorkshire family, settled at Steton, in the Parish of Bolton Percy. No memorials of the family now remain in the Church of that parish; but at the Yorkshire Visitation, in 1864-5, amongst the Arms (Harleian MS. 1394) taken out of the Church, are those of Thomas Brockett, or a cross patonce sable; and mention is made of a tomb inscribed:

"Thomas Broket et Wianisia uxor ejus qui quidem Thomas obiit xiii die Aprilis Anno Dni Mcccrrrb, predictaq. Wianisia obiit xlv Aprilis Anno Dni Mcccrrrbii."

The names of De Broc, Brook, Brookhill, and Brockett are variations of the original Broc (with the vowel long) for brook, and the fancy crests of badgers (brocks) and stags (brocketts) are mere "canting arms." The Steton estate has long been the property of the Fairfax family.

The elder branch of the Brocketts settled in Hertfordshire in the reign of Edward IV. and several of them were High Sheriffs of that County. The family is extinct, and Brockett Hall and the estates passed by purchase in 1730 to Matthew Lamb, Esq., grandfather of the two Viscounts Melbourne and Lady Palmerston wife of the late Premier, to whom it now belongs.

The Brocketts are but thinly scattered throughout the country, but they are still found not far distant from the "Brockett halls" which formerly belonged to the family in both the North and South of England. Lawrence Brockett, a wealthy lawyer of Durham, left a son, Lawrence, who became Regius Professor of Modern History in the University of Cambridge, and died in 1768. Another Durham Brockett (John Trotter), an eminent Antiquary, who died in 1842, was author of an excellent 'Glossary of North Country Words' and other works; and to his younger brother, William Henry Brockett, the antiquarian world is also indebted for several interesting tractates, including catalogues of "Tradesmen's Tokens" of Durham, Northumberland, Westmoreland, Cumberland, &c. This gentleman filled the office of chief magistrate of his native town of Gateshead in 1839-40.

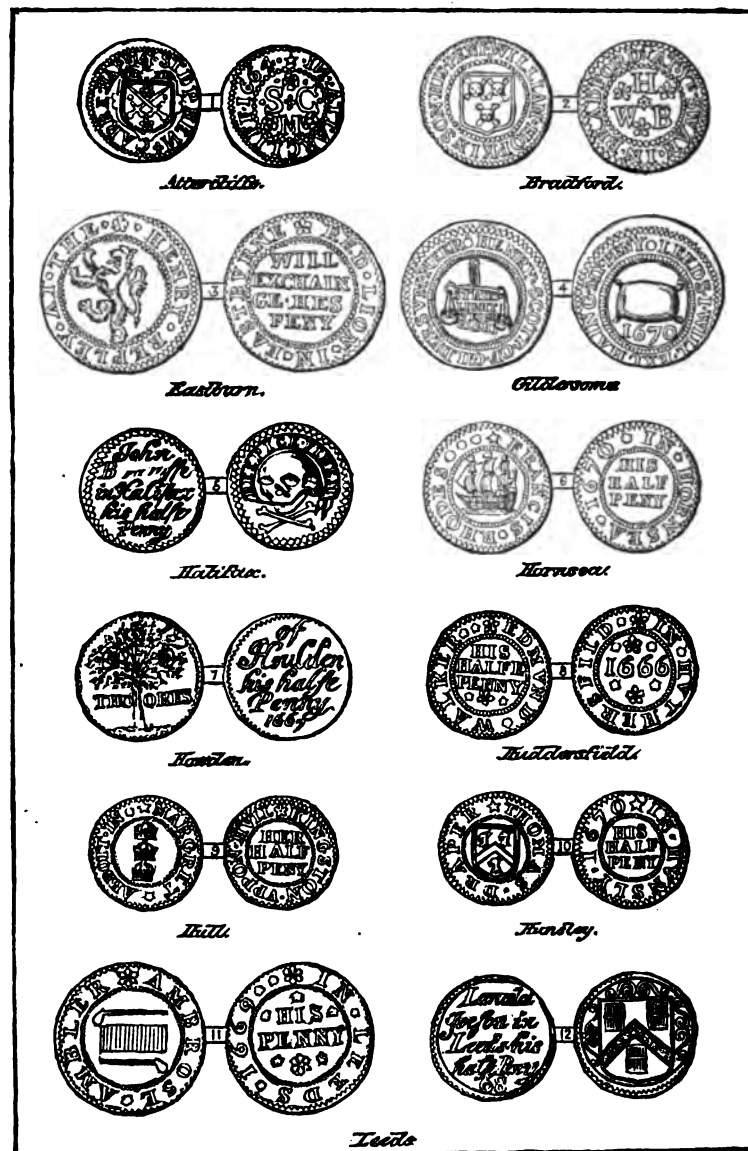


Plate III.—Tradesmen's Tokens.

KNARESBOROUGH.

47. *O.* HUGH . LEWIS IN = St. George and the dragon. ‡
R. KNARESBOROUGH . 1666 = H . A . L

LANGTON.

48. *O.* WILLIAM . ROWETH . OF = A spade. ‡
R. LANGTON . GARDINER = HIS HALF PENNY. W . M . R

LEEDS.*

49. *O.* AMBROWE . AMBLER = A roll of tobacco and two pipes.† 1
R. IN . LEEDS . 1669 = HIS PENNY. (Plate 3, No. 11.)
50. *O.* RICH . ATKINSON . IN . LEEDS . IN = A castle. 1
R. YORKSHIRE . AT . Y^m SCARBOROUGH = CASTLE.† HIS PENNY. 1669.
51. *O.* JEREMIAH . BARSTOWE § = The Grocers' Arms. ‡
R. OF . LEEDS . HIS . HALF . PENNY = A horse. I . A . B
52. *O.* THOMAS . DAWSON || . IN . LEEDS . WILL . EXCHAING . THIS . PENNY. (In seven lines.) (In
R. BEWARE . OF . Y^m . BEARE . 1670 = A bear.||
53. *O.* GEORGE . DIXON¹ . OF . LEEDS = The King's Arms. ‡
R. HIS . HALFE . PENNY . 1668 = G . M . D
54. *O.* BARTH . IBITSON² = The Butchers' Arms. ‡
R. OF . LEEDS . 1667 = HIS HALFE PENNY.

* The rising importance of Leeds is shown by the large number of its Tokens, second only to those of the City of York. The importance of the Woollen business, of which Leeds was the metropolis, conduced to its great prosperity. It suffered severely through the Civil Wars; but still more, in March 1644-45, from the ravages of the plague, when more than a fifth of the population perished; report says that grass grew in Cross Parish, and that birds dropped down dead as they flew over the town.

† The pipes in this and other Tokens are of the kind called by the vulgar, "Fairly Pipes," which were made at the commencement of the Seventeenth century. They are frequently found in ploughed fields, whither they have been carried in manure. They are generally without stems, but when perfect are about eight inches long, thicker in the stem than modern pipes, with small heads almost egg-shaped; in some districts they are found with the maker's initials at the bottom of the head. By some they are believed to have been made long prior to the reign of Elizabeth, during whose reign tobacco was first introduced; there are certainly reasons for supposing that the custom of smoking is more ancient than the introduction of tobacco. When half of the great tower of Kirkstall Abbey fell down in 1773, a number of these "fairly pipes" were found imbedded in the mortar, and it is known that the most modern part of the tower was built in the reign of Henry VII.; and after the Abbey was dismantled at the Reformation, there was no access to the upper part of the tower. A number were also found recently at Newcastle, in the castle midden, on removing the houses built on that ancient accumulation, in order to make the approaches to the High Level Bridge.

Mr. James Carruthers, in an article in the "Ulster Journal of Archaeology," vol. III. page 320, informs us that these pipes are called in Ireland "Danes' pipes" and that one of them was found with a number of bracteate silver coins in a Danish Cairn, on Scraba Hill, near Newtownards, County of Down, in 1856.

‡ The Scarborough Castle ale-house was in Hunslet Lane, near the Theatre Royal. Richard Atkinson was assessed in the south part of Leeds main-riding at two hearths for the hearth tax in 1663. In the parish register, he is called "of Briggate," and was buried June 1, 1707.

§ Mr. Jeremy Bastow, of Kirkgate-end, was buried October 8, 1679. (*Parish Register*.) He was evidently a man of substance, as he was rated at four hearths in Leeds town.

Thomas Barstow was chosen Town-clerk in 1753, but his election was annulled by the King, and Thomas Atkinson chosen in his place.

|| The die of this Token was in the museum of Thoresby, the gift of James Dawson. The Token shows that the motto of Baron Bradwardine, in the incomparable novel of Waverley, is older than the time of Scott. It is also Boniface's double-entendre, as bear and beer are both alike pronounced "beer" at Leeds, and he is warning his customers to beware of the strength of his beer.

1 Mr. George Dixon, of the Market-place, was buried November 16, 1708. The King's Arms tavern was originally built as a mansion by John Harrison the celebrated benefactor of Leeds; until a few years ago it was the Leeds Mercury Office, Briggate.

2 Bartholomew Ibbittson was rated at one hearth in the north part of Leeds Main Riding to the Hearth Tax in 1683; the original return is still amongst the archives of the Leeds Corporation; among the names are to be found most of the issuers of Tokens in Leeds.

R

55. *O. Lancelot . Iveson . in . Leeds . his . half . Penny .* [16]68. (In five lines.)
(Plate 3, No. 12.)
*R. (No legend.) Arms; a chevron between three limbecks?** $\frac{1}{2}$
- LEYBURN.
56. *O. JAMES . ALLEN . 1666 = IN . LABORNE.* $\frac{1}{2}$
R. GOD . SAVE . THE KING = The King's head crowned.
- LIGHTCLIFFE (*Parish of Halifax.*)
57. *O. SVBANNA . WILSON = A pair of tonga.* $\frac{1}{2}$
R. OF . LEIGHTLIFE . 1667 = HER HALFE PENNY.
- LONG PRESTON.
58. *O. THOMAS . LAMBERT . IN . LONG . PRESTON = Arms; a chevron between three lambs.* 1
R. WILL EXCHANGE . THIS . PENY = 1671. T . L
- MADTBY.
59. *O. GABRIELL . NORMAVILE = G . N. Normanville Arms; on a fess three fleurs-de-lys, between two bars gemelles.*
R. IN . MOLTBY . 1669 = HIS HALFE PENY. (Plate 1, No. 10.) $\frac{1}{2}$
- MALTON.
60. *O. A . Madox . of . New . Malton . & . Kerby . Moorside . his . $\frac{1}{2}$.* (In five lines.) $\frac{1}{2}$
R. A hen and chickens. (Heart-shape.) (Plate 4, No. 1.)
61. *O. JOSEPH . PRESTON . OF . NEW = Three bells. 1668.* $\frac{1}{2}$
R. MALTON . HIS . HALF . PENY = The Mercers' Arms. (Plate 4, No. 2.)
62. *O. Will . Snary . in . New . Malton. (In four lines.)* $\frac{1}{2}$
R. HIS . HALF . PENY = A horse trotting.
- MARSDEN.
63. *O. RICH . KIPFAX . BANKES . MAN = A banksman's hook.* $\frac{1}{2}$
R. OF . MARSDEN . COALE . PITT = HIS HALF PENY. 1669.
- MASHAM.
64. *O. MICHAELL . HAWK = A man making candles.* $\frac{1}{2}$
R. IN . MASHAM . 1666 = M . H
- MIDDLETON.
65. *O. FRANCIS . CONYERS . OF MIDLTONT[†] . IN . YORKSHIRE . HIS . HALF . PENY . 1669. (In seven lines.) (Plate 2, No. 1.)* $\frac{1}{2}$
R. FOR . THE . VSE . OF . Y^m . COLE . FITS = A falcon.
- NORTHALLERTON.
66. *O. THO . REDMAYNE . KINGS = A post-boy on horseback, blowing a horn.* $\frac{1}{2}$
R. ARMS . NORTHALLERTON = T . M . R
- OTLEY.
67. *O. STEPHEN . TOPHAM . IN . [Otley] = A crown.*
R. YORKSHIRE . HIS . PENNY = TOP S HAM.[‡] 1
- OVENDEN (*Parish of Halifax.*)
68. *O. MICHAELL . HASTEDEN . OF = HIS HALFE PENY.* $\frac{1}{2}$
R. OVENDEN . NEAR . HALLIFAX = Three birds.

* When the second Charter of the Leeds Corporation was granted in 1661, Lancelot Iveson was appointed one of the twenty-four assistants. The Arms are apparently those of the Pewterers' Company: they differ from those given to the Iveson family in Thoresby's '*Ducatus Leodiensis*,' viz. a chevron between three blackamoors' heads couped. He was buried June 21, 1673, from the Black Bank.

[†] There are several Middletons in Yorkshire and other Counties; but this Token was no doubt issued at Middleton, in the parish of Rothwell, near Leeds, as there are no coal pits at other places of that name in the County.

[‡] The name of the town is very uncertain, as the Token described, which is in the British Museum, is much battered. No doubt Topsham on the Reverse is intended for S. Topham.

PATELEY BRIDGE.

69. O. ROBERT . DOWNS . IN = A sugar-loaf. 1669. $\frac{1}{2}$
R. PATTELAY . BRIDGE = HIS HALF PENY.

PICKERING.

70. O. WILLIAM . PENNOCK . OF . PICKERING 1671. (In four lines.) $\frac{1}{2}$
R. (*No legend.*) A hare pursued by five hounds.

POCKLINGTON.

71. O. BARNEY . BUTTREY = HIS HALF PENY. $\frac{1}{2}$
R. OF . POCKLINGTON . 1666 = B . B

PONTEFRACT.

72. O. IO . WITHER . AT . Y^e . STAR* = A blazing star. $\frac{1}{2}$
R. IN . PONTEFRACT . 1666 = The Royal Arms. (Plate 4, No. 3.)

RICHMOND.

73. O. FRANCIS . ALLEN† . IN = RICHMOND. (Plate 4, No. 4.) $\frac{1}{2}$
R. GOD . SAVE . THE . KING = The King's head crowned, full-faced.
74. O. JANE . CHAYTOR‡ . IN = RICHMOND: $\frac{1}{2}$
R. GOD . SAVE . THE . KING = The King's head crowned.
75. O. JOHN . HOPPE§ = The King's head crowned. $\frac{1}{2}$
R. IN . RICHMOND . 1665 = I . H
76. O. CHRISTOPHER . KIRTON|| = HIS HALFE PENY. $\frac{1}{2}$
R. IN . RICHMOND . 1665 = C . E . K
77. O. THOS . SOBER¹ . IN . RICHMOND = T . E . S
R. GOD . SAVE . THE . KING = The King's head.

RIPON.

78. O. BARTHO . KETTLEWELL² = The Mercers' Arms. $\frac{1}{2}$
R. IN . RIPON . MERCER = B . A . K
79. O. STEPHEN . PARKING = HIS HALFE PENNY. $\frac{1}{2}$
R. OF . RIPON = S . B . P. 1667. (Plate 2, No. 2.)

RIPPONDEN (*Parish of Halifax.*)

80. O. JOHN CLAYTON = A SWAN. $\frac{1}{2}$
R. OF . RIBONDIN . 1668 = HIS HALF PENY.

ROBIN HOOD'S BAY (*Parish of Whitby.*)

81. O. ROGER . DICKINSON = Robin Hood and Little John with bows and
arrows. (Plate 2, No. 3.) (*Heart-shape.*) $\frac{1}{2}$
R. OF . ROBIN . HOOD . BAY = HIS HALF PENY. 1669.

* The Star Inn is still in existence in the Market-place, and has given its name to the yard adjoining.

† Francis Allen was elected into the Company of Mercers, Grocers, etc., in 1651; Warden in 1654; one of the Common Councilmen, October 29, 1668; Alderman in 1670; and Mayor in 1679. By his will, dated 1686, he left an annual rent-charge of twenty-four shillings to decayed tradesmen and young men setting up in business in the borough of Richmond.

‡ Jane Chaytor was admitted free of the Company of Mercers in 1706. The name is common in the district.

§ He was a son of Joseph Hoppes, one of the Aldermen in the first Charter granted by Charles II. to the Borough of Richmond.

|| Christopher Kirton was free of the Company of Fellmongers, and one of those who drew up for the Protector the statement of the loss the town would suffer if fairs were granted to Middleham. He was son of John Kirton, Rector of Richmond in 1698.

¹ Thomas Sober kept the King's Arms Inn in 1661; was elected a Common Councilman, December 27, 1665; and Alderman, December, 1678. He was probably the son of Henry Sober named as one of the Aldermen in the Charter of Charles II. The name is a singular one for a publican.

The people of Richmond and other towns in the northern parts of Yorkshire appear to have been zealously loyal after the Restoration, if we may judge by the Tokens, which frequently bear the King's head, as well as other insignia of royalty.

² Bartholomew Kettlewell was Mayor of Ripon in 1636. Members of this family were "Wakemen," the ancient title of the chief magistrate of Ripon, in the years 1527, 1534, and 1669.



Plate IV.—Tradesmen's Tokens.

ROTHERHAM.

82. O. TIMOTHY . LINLEY . OF . 1669 = The Mercers' Arms. $\frac{1}{2}$
 R. ROTHERHAM . HIS . HALF . PENY = T . E . L

SCARBOROUGH.

83. O. JOHN . FOWLER = A man standing with a gun on his shoulder. $\frac{1}{2}$
 R. IN . SCARBROVGH . 1667 = HIS HALFE PENY.

SEDBERGH.

84. O. Tho . Shaw . & . Nicho . Corney. (In three lines.) (Plate 2, No. 4.) $\frac{1}{2}$
 R. Sedbergh . Halfe . Peny . 1671. (In four lines.) (Octagonal.)

SELBY.

85. O. ELIZABETH . OHRETHAM = IN SELBY. (Plate 4, No. 5.) $\frac{1}{2}$
 R. KETTELWELL . WAYDE = Three Swans; Arms of Selby Abbey.

SETTLE.

86. O. FOR . THE . COMPANY . OF = Two hands joined. AGREED IN ONE. $\frac{1}{2}$
 R. GROCERS . IN . SETTLE = THEIR HALFE PENY. (Plate 4, No. 6.)
 87. O. JOHN . & . STEVEN . SIDGWICK = An arm grasping a— $\frac{1}{2}$
 R. OF . SETTLE . WILL . EXCHEINGE = THEIR PENNY. 1672. (Plate 2, No. 5.)

SHEFFIELD.

88. O. WILLIAM . COOKE = The Drapers' Arms. $\frac{1}{2}$
 R. BRITLAND . IN . SHEFFIELD = The Grocers' Arms. (Plate 2, No. 6.)
 89. O. JOHN . RAMSKER* . OF = Two swords crossed. $\frac{1}{2}$
 R. SHEAFFIELD . 1655 = I . R

SKIPTON.

90. O. ANN . GREENE . OF . SKIPTON = The Grocers' Arms. 1
 R. I . WILL . EXCHAING . MY . PENY = A fleur-de-lys. 1670. [Plate 4,
 No. 7.)

SLAITHWAITE.

91. J. JOHN . DYSON . IN . SLAVGHWHITT† . HIS . PENY. (In six lines.)
 R. I . D . 1670 = A man with a gun on his shoulder, followed by a dog.
 (Plate 2, No. 7.) 1

SOUTH CAVE.

92. O. JOHN . CHAPILOW . OF . = HIS HALFE PENY. (Plate 4, No. 8.) $\frac{1}{2}$
 R. SOUTH . NEAR . HVLL . 1668 = CAVE Three hats in pale.

STAINLAND (Parish of Halifax.)

93. O. JOHN . GERSED . IN . STAINLAND = A horse prancing. $\frac{1}{2}$
 R. IN . YORKSHIRE . HIS . HALF . PENY = I . G. (Plate 4, No. 9.)

STOKESLEY.

94. O. GOD . SAVE . THE . KING = The King's head crowned. $\frac{1}{2}$
 R. IN . STOKLEY . 1665. (In three lines.) (Plate 4, No. 10.)

THIRSK.

95. O. ROBERT . BELL = Arms of the Bell family; a chevron between three
 bells. $\frac{1}{2}$
 R. OF . THIRSK . 1664 = R . E . B

THRESHFIELD.

96. O. JOHN . HEWITT . OF . 1668 = The Merchant-Adventurers' Arms. $\frac{1}{2}$
 R. THRESHFIELD . MERCHANT = HIS HALF PENNY. A merchant's mark
 composed of the letters I . T . H, surmounted by the figure 4 (Plate 2,
 No. 8.)

* "John Ramaker, or Ramscar, was a cutler. He carried on a considerable business; and besides his manufactory in Sheffield, he had a shop in the Minories, London, where he was succeeded by his nephew Thomas Hollis, the founder of the Hollis's Hospital and School, in Sheffield."—*Hunter's Hallamshire*

† Slaithwaite is now vulgarly called Slowitt. The device is intended for the sign of the 'Dog and Gun.'

TICKHILL.

97. O. THOMAS . TURNELL = 1664.
R. OF . TICKHILL . MERCER = T . T.

WAKEFIELD.

98. O. IONAS . DEANE . 1669 = The Grocers' Arms within a border of fleurs-de-lys.
R. OF . WAKEFIELD = HIS HALF PENY. (Plate 2, No. 9.) ‡
99. O. JOHN . NAYLOR* . GROCER = A soldier on horseback, with his sword drawn. ‡
R. IN . WAKEFIELD [16]64 = I . M . N. (Plate 4, No. 11.)

WEST WITTON.

100. O. HENRY . KING . 1667 = The Dyers' Arms. ‡
R. OF . WEST . WITTON = HIS HALF PENY. (Plate 2, No. 10.)

WHITBY.

101. O. HENRY . SNEATON . 1667 = HIS HALF PENY. ‡
R. IN . FLOWER . GATE . IN . WHITBY = Three ammonites, two and one ; the Arms of Whitby Abbey.†

WRAGBY.

102. O. JOHN . IONSON = 1666. ‡
R. IN . WRAGBY = I . I

YARM.

103. O. JAMES . GRVNDY = IN YARM. ‡
R. GOD . SAVE . THE . KING = The King's head crowned.

YORK.

104. O. CHARLES . IENKINSON = C . A . I. (Plate 4, No. 12.) ‡
R. THE . CITY . OF . YORKE = Arms of the City of York ; on a cross five lions passant gardant.
105. O. JOHN . LEGG . BAKER . OF . YORKE = HIS HALFE PENY. 1667. ‡
R. WITHOVT . BOVTHAM . BARR = The Bakers' Arms. ‡
106. O. WILLIAM . MANCKLINS† . [16]66 = The Skinners' Arms. ‡
R. ARTIZAN . SKINER . OF . YORKE = HIS HALFE PENNY.

London.

W. BOYNE, F.S.A.

* John Naylor was probably a son of the religious fanatic and imposter James Naylor, a native of Ardsley, and who lived in Wakefield. During the civil wars James Naylor served various offices on the Parliamentary side; he took an active part in the siege of Leeds, in 1644, and rose to be Quarter-master under General Lambert. For his blasphemy he was severely punished, and confined in prison, in 1650. After his discharge he set out for Wakefield, to see his wife and family; some miles from Huntingdon he was robbed, and from the injuries he received he shortly after died, at a friend's house at Holme, near King's Repton.

† Whitby Abbey is situated on a high, bleak hill, above the town, in this respect unlike most of the other Yorkshire abbeys, which are in low, sheltered situations; it was founded at an early period by St. Hilda, a Saxon princess. Its arms are three ammonites; these fossils are commonly found in the rocks in the vicinity, and are vulgarly called snake-stones. The number three is emblematic of the Trinity, and frequently occurs on the bearings of the Yorkshire Abbeys; Bridlington, for instance, has three Roman B's, Kirkstall three swords, Selby three swans, etc.

‡ George Mancklin, skinner, was elected Lord Mayor of York in 1666.





YORKSHIRE CURIOUS CUSTOMS.

A "BREACH OF PROMISE CASE"* IN THE 15TH CENTURY.

ICKLENESS among those whom Eros has smitten is no recent heritage, for our forefathers had their love troubles paraded before the existing authorities of their own times pretty much as breach of promise actions crop up in our assize courts now. So it was with John Wardell, of the parish of Aldborough, near Boroughbridge, in the Archdeaconry of Richmond, and Margaret, daughter of John Kendall, of Markyngton, in the jurisdiction territory and parish of the Collegiate Church of Ripon. As this pair could not settle it themselves—the lady proving obdurate to the ardent attachment of Mr. Wardell, in despair he besought the interposition of the Church, and on the 14th September, 1468, he brought his action which was heard before Christopher Kendall, chaplain of the venerable Collegiate Church of Ripon, and commissary general in the chapter house. There were also present Master John Levesham, clerk and rector of the parish of Esyngton, in the Archdeaconry of Cleveland; William Sawle, chaplain; and Richard Blakett, layman. John Wardell, the plaintiff appeared personally asking for the said Margaret to be adjudicated his lawful wife. Miss Kendall failed to put in an appearance, so the commission was adjourned to the 8th October following, and meanwhile she was cited to appear "in the chapel of the Blessed Virgin Mary in Staynbriggate, Ripon." On that day she obeyed, and John Wardell likewise was present along with Richard Aldburgh, knight; Thomas Paver, chaplain; Richard Greyne, John Kendall, aforesaid "gentlemen"—William Wallworth, Thomas Rute and many

*Acts of Chapter of Ripon Cathedral, Surtees Soc., 64.

other neighbouring gentry. The contract was wholly denied by the lady, and the feud being kept up, a Special Commission was appointed for the 20th October before John Levesham, "master, chosen by us in Christ."

This was the final hearing, and after the evidence of both parties had been listened to, the commissary pronounced sentence for the defendant the 23rd November, declaring in somewhat emphatic language that "the said contract was pretentious, worthless, vain, empty and void," thus leaving both parties to marry whom they might please "in the Lord."

Boroughbridge.

ALEX. D. H. LEADMAN.

YORKSHIRE MIRACLE PLAYS.

"It is well known," says Bishop Percy, "that dramatic poetry in this and most other nations of Europe owes its origin, or at least its revival, to those religious shows, which in the dark ages, were usually exhibited on the more solemn festivals. At these times they were wont to represent in the churches the lives and miracles of the saints, or some of the important stories of Scripture. And as the most mysterious subjects were frequently chosen, such as the Incarnation, Passion, and Resurrection of Christ, etc., these exhibitions acquired the general name of MYSTERIES. At first, they were probably a kind of dumb show, intermingled, it may be, with a few short speeches; at length they grew into a regular series of connected dialogues, formally divided into acts and scenes. Specimens of these in their most improved state (being at best but poor artless compositions), may be seen among Dodsley's Old Plays and in Osborne's Harleian Miscellany."

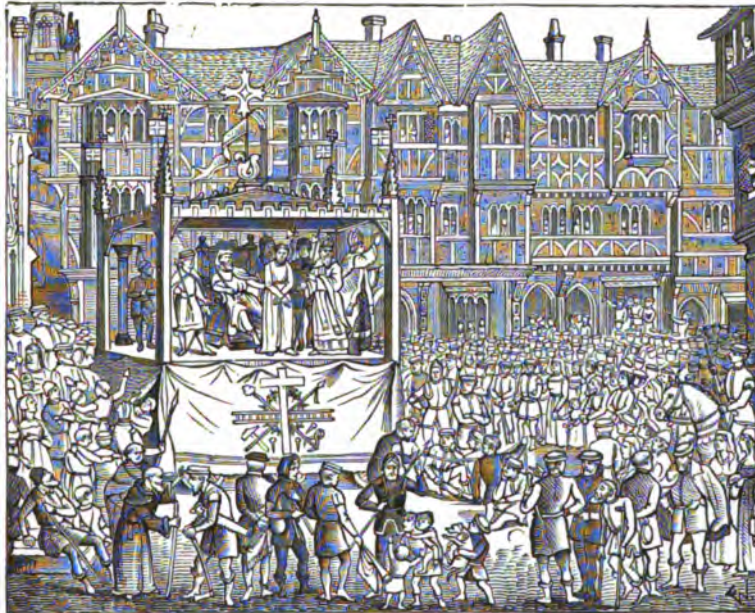
The origin of these Mysteries or Miracle-plays is involved in some obscurity. The probability is, that they were established by the clergy to check the taste for profane theatricals, which had previously been excessive, and divert it into a channel more profitable to morality and to themselves.

The rulers of the Catholic Church appear to have very early discountenanced mysteries, for by the Concilium Provinciale Scotieorum, held in the reign of Alexander II., all theatrical representations within the precincts of the churches are forbidden, a practice which had been previously allowed, and in a provincial synod held at Worcester in 1240, the clergy were expressly prohibited from appearing at such exhibitions. But these regulations exercised little influence over the mass of the clergy, for we have distinct evidence to show that down to the time of Henry VI., the chief parts of the Mysteries were almost invariably performed by friars, and that the representations often took place in the very choir of the churches.

Of these performances, three more particularly deserve the attention of the curious,—the Coventry Mysteries, respecting which

we have abundance of information from Dugdale's "Warwickshire" and other sources, those of Chester, and those annually exhibited at York. Strutt, Hone, and others, have fully discussed the Coventry Plays, while the Chester Mysteries have recently been ably handled by various historians of Dramatic Literature. In this paper we shall try to show that while the Corpus Christi Pageant at York anciently rivalled all others in the magnitude and expense of its exhibitions, so it is not now inferior to them in interest, as a specimen of one type of the Early English Drama.

Many strangers, we are told, resorted annually to the famous city of York, for the purpose of witnessing the ceremony of the Corpus



Miracle Play.

Christi Play and Procession. The Pageant was celebrated on the Thursday after Trinity Sunday, and we can well imagine the streams of country people pouring along the dusty roads from every quarter, to be present at the spectacle,—entering the narrow posterns of Micklebar or Walmgate, and seeking humble lodgings or sheltered spots in the open air, where they might refresh their weary limbs with rest and sleep. We have abundance of information respecting the sights of the following day, so that we can easily represent to ourselves some Corpus Christi Play as it was acted at York in the early part of the fifteenth century. The artificers and tradesmen rose early on the long-expected

day, spending an hour or two in getting ready their ponderous stages. Before nine o'clock all were ready, and the procession started, "begynning to play fyrst at the gates of the pryory of the Holy Trinity in *Mickle-gate*, next at the door of *Robert Harpham*, next at the door of the late *John Gyseburn*, next at *Skelder-gate-hend* and *North-strete-hend*," "and so," as another informant tells us, "to every streete; and so every streete had a pagiante playing before them, till all the pagiantes for the daye appointed were played, and when one pagiante was neere ended, worde was broughte from streete to streete, that soe the mighte come in place thereof, exceedinge orderlye, and all the streetes had their pagiante afore them, all at one time, playing together, to se which playes was great resorte, and also scafoldes, and stages made in the streetes, in those places wheare they determined to playe their pagiantes."*

Such was the Play and Procession of Corpus Christi. It is easy to supply the details from the old records of the city of York, to picture to ourselves the rumbling stages with their load of angels, men, and fiends, issuing from the great gates of the priory of Holy Trinity, passing under the overhanging gables of the Narrow-street, crossing the old bridge, with its unequal and awkward arches, and then proceeding along *Conyng-strete*, past the *Common-hall*, to *Stayne-gate*, where they could catch sight of the noble west front of the Minster, and of the colossal tower behind, all shining like marble in the morning sun. From the Minster, the long and motley train was accustomed to advance through *Girdler-gate* and across the Pavement to All-Hallows Church, the actors playing all the time their ancient and burlesque dramas of Cain and Abel, the Slaughter of the Innocents, or the Deliverance of the Souls from Hell.

We can form some idea of the extent of the preparations which these pageants involved, by noticing the regulations for the play at York during the mayoralty of William Alne, in 1415. The stages were fifty-four in number.† Upon them fifty-four distinct dramas were represented. Each was allotted to a single trade, and the Creation, the Murder of Abel, Noah's Flood, the Brazen Serpent, the Massacre of the Innocents, the Last Judgment, were among the subjects selected. For one pageant thirty-four actors were required, for another forty-three, for a third fifty-six. Few required less than ten. It is difficult to understand how the whole series could be performed by less than seven hundred artificers and tradesmen. To these must be added fifty-eight citizens bearing torches, twenty-four common councilmen, twelve aldermen, the mayor and his attendants, and the "grete multitude of priests each in his proper habitt." The total number of persons assisting in the festival will be then found to reach at least a thousand. The paraphernalia of the show were not less wonderful. Among the list of

* Archdeacon Rogers' MSS. Harl. 1493, quoted in Ormerod's *History of Cheshire*.

† We must suppose that several of these were placed upon one scaffold.

pageants are the following:—"Adam and Eve with a tree between them; the serpent deceiving them with an apple; God speaking to them and cursing the serpent, and an angel with a sword driving them out of paradise." "Abel and Cain killing sacrifices." "Noah in the ark with his wife and three children and divers animals." "Abraham sacrificing his son Isaac, a ram, a bush, and an angel." "Jesus upon an ass with its foal; twelve apostles following Jesus; six rich and six poor men, with eight boys, with bands of people constantly saying 'blessed,' etc., and Zaccheus ascending into a sycamore tree." Now, the most cursory examination of these selections from the official programme will show that the mechanical appliances necessary for the pageants must have been numerous and costly. Animals of various kinds were introduced, as the above quotation and many others distinctly state. The dresses were profusely decorated. We read of gold and silver lace, of chevelures, of silver buckles and chains, of embroidered cloth, and of a hundred similar ornaments. The furniture of the stage was often most elaborate. Clouds with angels seated in them, hideous representations of hell and purgatory, trees, real and artificial, all these things were part of the apparatus usually employed, and must have put the worthy citizens to considerable expense.

This can be readily shown in another way. The accounts for the Whitsun plays of the city of Chester are still extant, and contain among many others, the following entries:—

"Payd to Wattis for dressing the Devil's head. Paid the players for rehearsal—Imprimis, to God, ii. s. viii. d.; itm. to Pilate his wife ii. s.; itm. to the Devil and Judas i. s. vi. d."

The actors seem from this to have been paid according to the respect due to the beings personified. Certainly we can in no other way understand how the Devil and Judas together should receive only three-fourths of what was paid to Pilate's wife. The part of the Arch-fiend was one of the most important, and numberless allusions in our old writers show that he was more highly appreciated by the audience than any other performer whatsoever. But it is always so. Worth is commended and passed by. "*Probitas laudatur et alget.*"

Another entry is of a different kind:—"Paid to Fauston for *coc-croying* iiij. d." Fauston was evidently accomplished in the art of counterfeiting the "cock's shrill clarion." His name occurs once or twice in the register, and he appears to have been employed to remind Peter of his oath in some mystery of the Judgment of Christ.

The next item is:—"Paid to Fauston for hanging Judas, v. d."

Several expenses are next set down, which were incurred in keeping the mouth of hell in good repair.

"Paid for mending of hell, ij. d.; itm. for painting of hell-mouth, iij. d.; itm. for making of hell-mouth new, i. s. ix. d.; itm. for keeping fyer at hell-mouth, iiij. d.; itm. for setting the world of fyer, v. d."

The above register, which extends to many pages, furnishes us with much valuable information concerning the Whitsun-plays of

Chester. If we suppose similar charges to have ruled at York, and make due allowance for the difference in value between the money of that day and of this, we can give a tolerable guess as to the cost of such an entertainment as the one described above. A calculation based upon these considerations will show that the expense annually incurred by the fraternity of Corpus Christi in setting forth the fifty-four pageants must have reached nearly £120 of our money, and when to this is added the original cost of the stages and the time spent in rehearsals, it will be evident that the diversion was only to be enjoyed at a high price. Perhaps this was one of the reasons why it was apt to fall into disuse. Dislike of the friars, a feeling which sometimes became epidemic, may have been another cause. At all events, it seems to have been discontinued from time to time, and to have been only revived by the exhortation of the ecclesiastics. The dissipation and riots which sometimes accompanied the pageants constituted a serious objection in the eyes of the authorities. All kinds of folly and crime were openly practiced. Occasionally, alarming outbreaks originated in the excited crowd. One disturbance, arising out of a quarrel between two sets of craftsmen ended in the death of five men, while another was only quelled with the utmost difficulty by the mayor and the more peaceable citizens. The subjoined lengthy but interesting extract from an old record of the city of York, refers to similar lawless proceedings.

"In the name of God, Amen. Whereas for a long course of time, the artificers and tradesmen of the city of York, have at their own expense, acted plays; and particularly a certain sumptuous play, exhibited in several pageants, wherein the history of the Old and New Testament, in divers places of the said city in the feast of *Corporis Christi*, by a solemn procession, is represented in reverence to the sacrament of the body of Christ, beginning first at the great gates of the priory of the holy Trinity in York, and so going in procession to, and into the Cathedral Church of the same, and afterwards to the hospital of St. Leonard, in York, leaving the aforesaid sacrament in that place; preceded by a vast number of lighted torches, and a great multitude of priests in their proper habits, and followed by the mayor and citizens, with a prodigious crowd of the populace attending: And whereas, upon this, a certain very religious father, William Mellon, of the order of the Friars Minors, professor of Holy Pageantry, and a most famous preacher of the word of God, coming to the city, in several sermons recommended the aforesaid play to the people, affirming that it was good in itself, and very commendable so to do; yet also said that the citizens of the said city, and other foreigners coming to the said feast, had greatly disgraced the play by revellings, drunkenness, shouts, songs, and other insolences, little regarding the divine offices of the said day. . . . Therefore, Peter Buckley, mayor of the city, Richard Russell, late mayor of the staple of York" (thirty-two names of aldermen, sheriffs, and councillors follow), "being met in the council chamber on the 6th of June, 1426, and by the said wholesome exhortations and admonitions of the said father William, being incited that it is no crime, nor can it offend God, if good be converted into better, unanimously determined to convene the citizens together in common-hall, for the purpose of having their consent that the premises should be better reformed; whereupon the mayor so convened the citizens on the 10th of the same month, and made solemn proclamation that the play of Corpus Christi should be played every year on the vigil of the said feast, and the procession made on the day of the feast."

Another proclamation follows, prohibiting the carriage of arms

and regulating the performance of the pageants at the exact time and place specified.*

The date of this document is nearly that of the greatest influence exercised by the Mystery. It continued, however, as a favourite diversion until the Reformation. The general diffusion of knowledge which introduced and succeeded that great event proved fatal to the religious drama.† In 1567, the Whitsun Plays, with the exception of those deemed "superstitious," were acted at Chester, in spite of an inhibition from the Archbishop of York; in 1575, the mayor, Sir John Savage, again set at defiance the clerical interdict; and in 1577,—and this was probably the last official representation—the play of *The Shepherds* was acted at the High Cross, before the Earl of Derby.‡ At York, the Corpus Christi Play was kept up seven years longer, namely, till 1584. In that year it came to an end, having outlived more than fifty years the religious institutions by which it was founded and maintained, and the religious instruction it was intended to illustrate. From this time the Mystery vanished into obscurity, nothing but occasional glimpses showing that it was not yet extinct.

JONATHAN THRESCORE, in *Collectanea Bradfordiana*.

* Drake's *Eboracum*, Appendix, pp. xxix, xxx.

† It had previously received a mortal blow from the establishment of the printing press. "In 1474, was this art brought into England, by William Caxton, a native, and a printing press set up by him at Westminster. These proceedings for the advancement of learning and knowledge, especially in divine matters, alarmed the ignorant and illiterate monks. The Vicar of Croydon expressed himself to the following purpose in a sermon which he preached at Paul's Cross about this time: *We must root out printing, or printing will root out us.*"—*Lewis's Hist. of Eng. Transl.* p. 55.

‡ Skelton's *Early English Life in the Drama*.





YORKSHIRE DIVINES.

BISHOP JOHN ALCOCK, LL.D.

IF the biographies of Bishop Alcock that have been written, all, with one exception, have fallen into errors, which originate in Abraham De la Pryme's *Euphemeris Vitæ*. It seems strange that Yorkshiremen should write a life of one of their own countrymen and fall into these errors, as only a little trouble was needed to compare facts and documents which would result in accurate information. To have left an outsider to present the only correct biography is greatly to be deplored. The authorities used by the Coopers in their *Athenæ Cantabrigienses*, were accessible to all; yet although this work has been published 26 years, it has not been recognised by the biographers of Bishop Alcock; for instance, Corlass in his *Hull Authors*, and a recent life which appeared in one of the Hull papers, all follow De la Pryme's *Euphemeris Vitæ*, like sheep following their leader.

In the following biography I have gathered all information concerning John Alcock that was accessible to me, resulting in a more expanded life of the Bishop than that given by Cooper, giving that information which is valued by his countrymen, and which was not important enough to be admitted into the *Athenæ Cantabrigienses*, a work invaluable to workers in the wide field of biography, and to libraries which pretend to be useful to historians.

John Alcock, the subject of this memoir, was born at Beverley or Hull. Biographers differ, but no one vouchsafes a definite conclusion. When we remember that the Alcocks of this period were influential merchants, and lived in Hull, it seems most probable that the last named was his native place. De la Pryme's assertion that the records show him, or his parents, as living at Hull, should be further taken up,

and search made among the records of Hull, which I believe have not yet been examined, and perhaps light may be thrown upon this bone of contention. The year of his birth is unknown, but by putting evidence together, we can ascertain within a few years. William, the father of John Alcock, died 1434-5, as his will, which was dated at Hull, 1434, was proved by his widow Jan. 13, 1434-5. In this will he describes himself as '*mercator*,' of Kingston-upon-Hull, and in it he only mentions Thomas, his son, and the others '*pueros meos*.' From this it is concluded that John and his brother Robert were under age. Then, as John died in 1500, his first preferment being in 1461, and his ordination in 1449, it may safely be concluded that he was about 10 years old when his father died. It is thought that John was the youngest.

John was not the only one of the family who distinguished himself, though not as he did; his brothers were distinguished in their own town, whereas John was known to the whole of England and Scotland. Both filled the most important offices of the town, first by being made sheriff, and eventually mayor, of Hull. Thomas was Mayor of Hull during 1478, when "the plague which had alternately raged more or less from 1472, destroying near 1600 persons, ceased this year, but not before it had proved the death of "this worshipful magistrate and brought his dear wife and children to "their silent graves." So says Gent in his History of Hull. It is to the memory of this brother that John, when Bishop of Worcester, built a Chapel on the south side of Trinity Church. *circa* 1478-83.

Robert Alcock, the other brother, married Katharine . . . (†) and had issue, Robert and Katharine, who married (1) John Dalton, who died 1496, and afterwards . . . Henrison, but died 1545, desiring to be buried in the 'trinity churche in the quere under the throughe wher my husband, John Dalton, liethe." Of this John Dalton, the editor of *Testamenta Eboracensia* says that he was the founder of that branch of Daltons which settled at Hawkswell in Richmondshire.

I may here mention that De la Pryme's recollections of the family are entirely wrong, but as I have fully explained this previously,* I need not repeat it here. His book has to be used with caution, and all the information he gives must be substantiated by evidence from other quarters.

From the *Testamenta Eboracensia* [II. 42] we gain the information that "He was admitted to the order of sub-deacon by John, Bishop of "Philippolis, the suffragan of the Archbishop of York, on the 8th March, "1449, in the Abbey of Thornton, Lincolnshire, of which house he may "perhaps have been an inmate, giving him a title. He became deacon "on the 29th of March, 1449, and priest on the 12th of April following." I am unable to find from what source this valuable information has been gleaned.

It is possible that he spent the whole of the time which lays between his ordination and his first preferment, at the University of

* Hull Quarterly, Vol. 1, p. 93.

Cambridge, but of this we know nothing except that he proceeded to the degree of LL.D., or Doctor of Laws, at Cambridge in 1466, which was after his removal to London. To take this degree he must have resided at the University a number of years, and from this I infer that he proceeded to Cambridge immediately after his ordination. In the studies at the University of Cambridge, the study of law was an exception, and not encouraged, so very few took a law degree. The prominent study was Theology, followed by Philosophy. No doubt he went through the ordinary routine of study, as he was prepared for most of his future work by his early education. In Alcock's time Cambridge University was in a flourishing state, according to the numbers of the Colleges built during that period. But the learning of her members could not compare with the beauty of the buildings. The state of the University, as described by Erasmus, about 60 years afterwards was indeed very unsatisfactory, and if the condition of the learning at Cambridge was so then, can we not imagine what it was during Alcock's residence there at a much earlier period, before that great impulse to learning by the revival of 'the new learning' had burst forth?

Following the completion of his education at the University, came the offer of the living at St. Margaret's, Fish Street, London, from the hands of a friend, Thomas Kempe, Bishop of London. This offer was accepted in 1461. Shortly afterwards he was appointed Dean of the Royal Chapel of St. Stephen, Westminster, April 29, 1462; while six years later, on the 16th of December, 1468 he was installed as prebend of Brownswood, in St. Paul's Cathedral, which he continued to hold until February 20, 1473, when he resigned, and was succeeded by Wm. Dudley, Dean of the Royal Chapel.

In 1470 he was appointed to be one of the Privy Council, and in the same year he was employed by his royal master upon an embassy to the King of Castile. Though we do not know how he behaved himself in this capacity, we must draw our own conclusions from the royal favours that were afterwards conferred upon him. He was appointed in 1471 to be one of the Privy Council, along with the Queen and others, to Edward, Prince of Wales, afterwards the ill-fated King Edward V., whom Richard III., to fulfil his own ambitious designs, ordered to be smothered in the tower: the Duke of York he also obtained by his craftiness, and the two brothers were murdered together, that Richard III. might have no one to molest his crown.

The same year as his appointment to the Privy Council of Edward, Prince of Wales, Edward IV., wishing to obtain the Scottish King for the help of the House of York, proposed a perpetual peace between the English and Scotch nations, and a marriage between the royal families. To further this momentous question he appointed commissioners to treat with the Scots, who likewise appointed commissioners. Amongst the English appears one 'doctor John Alcock.' These commissioners were appointed to meet at Alnwick on the 23rd of September, 1471, but from some reason, they did not assemble until the 25th of April,

1472, and then not at Alnwick, but at Newcastle-on-Tyne, when the treaty of peace was renewed.

As an illustration of the magnitude of these meetings, the Scottish Commissioners had passports for themselves (twelve) and four hundred attendants.

Some authorities say that Alcock was engaged with others in treating with the Commissioners of the Scottish King again in July, 1480, but I have found nothing to substantiate this statement.

By the transfer of Thos. Rotherham, Bishop of Rochester, to Lincoln, in 1472, the See became vacant. To this John Alcock was appointed as Rotherham's successor by Edward IV., from whom he obtained leave to be consecrated elsewhere than at Rochester, March 13, 1472. From a letter which still exists in Corpus College Library, Cambridge, we learn that Pope Paul II. exerted his influence with Edward IV. to have Alcock appointed Bishop of Rochester. But in what way had Alcock succeeded in obtaining the favour of Paul II. that he should thus write on his behalf? Those were not the days of messages delivered quick as lightning, as we now experience, and it shows that Alcock was renowned for something, either for his learning and piety, or his tact in negotiating, or his fame would not have reached so far from his own country.

In Corpus Library is another letter of this Pope. "*Epistola Papæ ad episcopum Norwicensem de eadem re. Hic notatur Joannem Alcock aliquamdiu suisse suffraganeum episcopi Norwicensis*" is the entry in Nasmyth's Catalogue.

During the first year of his bishopric he opened Parliament on the 16th of October, 1472, with the usual custom of a speech. He did this as deputy Lord Chancellor. Robert Stillington, Bishop of Bath and Wells, the Lord Chancellor, being ill and unable to attend to his duties, appointed him his deputy, and he was formally installed as deputy September 20, 1472; but upon his recovery, the Lord Chancellor prorogued the Parliament April 5, 1473, and resigned the seals of office to Lawrence Booth, the Bishop of Durham, his successor, June 8, following.

Not many years afterwards we come across the peculiar and unparalleled instance of two Lord Chancellors, Bishop Alcock being one. The circumstances under which this took place are these. Edward the IV., intending to invade France in the hope of gaining its crown, which invasion ended in the Peace of Pecquigny—he intended that the Lord Chancellor should accompany him as well as the Master of the Rolls, and other State office holders; but finding it necessary to provide for the business of the Chancery in England, he nominated Bishop Alcock to take the duty in the Lord Chancellor's absence. Instead, however, of pursuing the customary practice of making him Keeper of the Seal only, he was invested and sworn in with the full power and title of Lord Chancellor of England, April, 27, 1475. From some cause the expedition was delayed from April to July, and during these three

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months Privy Seal bills were addressed to both officers in England, frequently on the same day and from the same place.

The last writ of the Privy Seal addressed to Bishop Alcock is dated September 28, 1475, after which, Bishop Rotherham—the Lord Chancellor—having returned, resumed his office. So Alcock was Lord Chancellor, jointly with Bishop Rotherham, from April to July, and alone from July to September, 1475. He was Lord Chancellor again in 1486, which will be described further on.

In 1476, at the request of John Dalton, an alderman of Hull, who had married his niece Katharine, he founded at Hull a Grammar School, which still exists. The Grammar School was pulled down in Edward the VI.'s reign, sold, and its revenues taken away, but they were afterwards restored, and the School rebuilt in exactly the same style as before; it is still standing, but is not used as a School, a new School having been erected by its side. A history of this School was published by R. W. Corlass in 1878, to which I refer my readers for further particulars concerning the stipend of the master, that all were to be taught gratis.

In 1476 he was transferred to the See of Worcester, in succession to John Carpenter, who had resigned, but only survived his resignation a few months. The temporalities were given to him by the King, September 25th, 1476. During his bishopric he visited and restored the Church of Westbury. According to some authorities he was made Lord President of Wales, being the first occupant of that office, which he continued to hold for some time.

In 1471 he visited Little Malvern Priory, "rebuilt the church, repaired the convent, and in a great measure discharged their debts."

He caused a chapel to be built on the south side of Holy Trinity Church, Hull, and appointed a chanter "to pray for the souls of Edward VI., of himself, parents, and other relations, who were buried there, likewise for the souls of all Christians." This he built during 1478-83, possibly as a memorial to his brother and family, who were stricken of the plague in 1478.

At the battle of Bosworth Field Richard the III. was killed, and Henry the VII., the rightful heir, was restored to the throne. Before Richard III. proceeded to Bosworth, he took the seals away from John Russell, Bishop of London, and conferred them temporally upon Thomas Barrowe, the Master of the Rolls, for the despatch of necessary business. But Henry VII., immediately on his return to London, conferred the chancellorship upon Bishop Alcock, as being the person most fit to be trusted. The way in which he transacted the vexatious questions that were brought before him is described in Campbell's *Lives of the Chancellors*. He opened Parliament November 7, 1486, and declared the cause of the summons. The Chancellorship was taken from him and given to Thos. Morton, some time between August and November, 1487, not for any particular purpose, but that Henry might confer the honour upon one who had clung to his cause through thick and thin.

Bishop Alcock was transferred to the See of Ely by bill of provision, October 6, 1486. The royal assent was given, and the temporalities restored December 7. At that time the See of Ely was one of the richest in England.

St. Andrew's Day, 1489, witnessed the baptism of the Princess Margaret, afterwards Queen of Scots, Bishop Alcock officiating with others. A description of the ceremony is given in the "Antiquarian Repertory."

The relationship between the Bishop of Ely and the towns under his care was of the most amiable kind. In Cooper's Annals of Cambridge, there are records of gifts to him when he visited Cambridge.

The work by which his name will long be remembered, was his founding Jesus College, Cambridge, from the decayed nunnery of St. Rhadegund. This Nunnery had been founded over 300 years, but the nuns had gradually grown into disrepute, till at last it was "so that their land lapsed for want of owners, or rather for the owners' want of honesty." Alcock petitioned the King and letters patent were issued to him June 12, 1497, to convert "the said Priory, or house, into a college of one master, six fellows, and a certain number of scholars, to be instructed in grammar, to pray and celebrate divine offices within the college." Bishop Alcock's instrument of foundation bears the date December 9, 1497. The first statutes were given to the College by his successor, James Stanley, Bishop of Ely, after being confirmed by Pope Julius II. He did not end his work when he had obtained letters patent; he built, or caused to be built, sufficient room for those whom the charter provided for.

Many of the palaces which then existed, were added to, rebuilt, or beautified in some manner during the time he was bishop; and whatever he did he caused his crest to be placed thereon.

The Bishop died at Wisbeach Castle on the 1st of October, 1500, not long after the death of Archbishop Rotherham, a Yorkshireman like himself, whom Alcock came into contact with upon important occasions. He was buried in a chapel which he had built for himself in Ely Cathedral, and *not* taken to Hull as some authorities still erroneously say. This chapel he began to build in 1488, and shows the taste of the Bishop.

There are five books by Bishop Alcock, which were printed by Pynson and Wynkin de Worde.

- I. Spousage of the Virgin to Christ, 1446.
- II. Mons Perfectionis. (1497.)
- III. Gallicantus et Cofrates suos curatos in Sinodo apud Barnwell xxv. die mensis Septembris, 1498.
- IV. Sermo Joh. Alcock, Episcopus Eliensis. N.D.
- V. The Abbaye of the Holy Ghost. N.D.

Cambridge, 1884.

G. J. GRAY.

PROFESSOR B. F. COCKER. D.D., LL.D.

THE subject of our sketch was born at Almondbury, Yorkshire, in the year 1821. His father designed him for one of the learned professions, and gave him the advantage of a good English education at King James's Grammar School, Almondbury, founded in 1609. Having a decided taste for business life, however, he was placed in a German business house (Huddersfield), where he laid the foundation of correct and methodical habits. He afterwards engaged in the manufacture of woollen goods, in which occupation he remained for seven years. In 1850 he was compelled, through failing health, to seek a change of climate. He determined on going to Australia, and, notwithstanding the misgivings of his friends as to the effect of a long sea voyage, he found himself, after the hardships and privations of a passage of sixteen weeks, immeasurably restored to health and vigour. He arrived at Launceston, where he remained about a year as the agent of an English shipping house. On the discovery of gold in Victoria, he removed to Melbourne, where he spent four years, carrying on a very large and successful mercantile business, engaging in the various benevolent and religious enterprises of that portion of the colony, and manifesting very marked ability, not only as a leading business man, but also in the various public affairs with which he became acquainted. The great panic of 1856, which involved nearly the entire colony in financial ruin, proved disastrous to his house, and after losing nearly all his apparently ample accumulation, he purchased a small vessel, and went on a trading voyage to New Zealand, Tonga, Fiji, and Tahiti. While in Fiji he visited the Wesleyan missionaries, and while on an excursion to the heathen temple, on one of the islands, he, with a companion, fell into the hands of the cannibals. Here his condition was, as may well be imagined, exceedingly uncomfortable. His fate, as well as that of his companion, seemed sealed; the death song, which was to precede their being killed and devoured by the savages, had been already commenced, when, by the exercise of courage and the putting forth of an almost superhuman effort, they succeeded in breaking through the weakest part of the line, and escaping to their boat, whither they were pursued by the yelling horde, who were hungry for human flesh. After barely escaping the cannibals he had, on the same voyage, a narrow escape from shipwreck, but finally reached Australia in safety. On his return he effected an engagement as clerk in a lumber yard, where he continued for a time, after which he took the same vessel with which he had sailed to and from the scene of his adventure with the savages, and made for the Friendly Islands. He went ashore at Tonga, and sent the vessel on to Lakamba, one of the Fiji group, where she struck a reef, and went down immediately, the crew escaping. He again returned to Australia, and found employment as a wharfage clerk at Sydney for three months. It will thus be seen that his life had been for some time one of thrilling adventure, marked by marvellous escapes, and full of that varied and

chequered experience which has been of the greatest practical utility to him in the years since intervening, and through which he has been fully qualified to sympathise with the tempest tossed child of affliction of whatever clime, or wherever found. Nor does the above brief recital of his trials, sufferings, and adversities end the chapter of strange and saddening circumstances which have enveloped the life history of this remarkable man. When his employment on the wharf at Sydney terminated, he started for Callas, and on the voyage encountered a shock



Professor Cocker

of an earthquake, when about 400 miles from the South American coast. From Callas, by way of Panama and Aspinwall to New Orleans, thence up the Mississippi to Cairo, and from that point by rail to Chicago. His funds were now exhausted, and he endeavoured to find temporary employment at Chicago, but failed. Hearing of an old friend, who had as a southern missionary been the recipient of his bounty in Melbourne, and who now resided in Adrian, Michigan, he immediately started for that point. A beloved child died on the journey, and he found himself

landed in Adrian with one child dead in his arms, three living, but these helpless, children and a wife depending on him for support, while he was absolutely penniless. This was in 1857. In Adrian he found generous friends who aided him in his distress, and the presiding elder of that district in the Detroit Conference, appointed him as pastor of the Methodist Episcopal Church in the little village of Palmyra. He remained in this charge nearly two years, and so warmly were the people attached to him that the Presbyterians of that locality attended his services, and aided in his support. At this point he was cheered by the friendship of many worthy men, among whom may be mentioned the late Judge Tiffany, a legal author of note, Hon. G. C. Harvey, and others, who recognised his ability and predicted for him no ordinary future. From Palmyra to Adrian, Ypsilanti, Ann Arbor, thence again to Adrian, back to Ann Arbor, remaining in every charge as long as the economy of his church would permit, and securing the respect and confidence of every community in which he lived and laboured. His character, preaching, labours, and administration were never either questioned or criticised by his people. In fact, the esteem in which he was held was universal with all classes of good citizens; his popularity would have spoiled a man of less sense. In the annual conference his opinions were always treated with the greatest consideration, while leading divines of national reputation sought his acquaintance in the general conference of the church in which he has been a representative. At the conference of 1869 he was appointed to the pastorate of the Central M. E. Church, in the city of Detroit, which, however, he resigned in a few weeks, to the great regret of his parishoners, to take the chair of mental and moral philosophy in the University of Michigan, to which he had been elected in September, 1869, and which he filled at the time of his death. Before his connection with the University his contributions on metaphysical and also on general literary and scientific subjects to the *Methodist Quarterly* and other journals, had attracted favourable notice. In 1870 he published "Christianity and Greek Philosophy;" in 1873, "Lectures on the Truth of the Christian Religion;" and in 1875, "Theist Conception of the World." These works have been warmly received by eminent scholars, and have been noticed in the most flattering manner by literary journals in this country and in Europe. The style of the distinguished author was one of rare beauty. While firm in the expression of his opinions, and fearless in defending his positions, yet he maintained the utmost courtesy to all opponents. His writings stamped him as a man of scholarly attainments, wide and familiar acquaintance with scientific research, large mental vigour, and a polish and refinement on a par with the highest culture of this age. He had, at the time of his death, in process of preparation a "Handbook of Philosophy," and a work on "Materialism." The Wesleyan University conferred on him the degree of M.A. in 1864; Asbury College, D.D.; and he was still further recognised by receiving the degree of LL.D., from Victoria College, Ontario, in 1874. While

occupying his position in the University, he performed a large amount of work as a Christian minister.

In appearance Dr. Cocker was intellectual and venerable. Genial as a warm hearted boy, he was grave in appearance, and treated with cheerfulness, though with dignity and seriousness, the great problems of the here and hereafter. He appeared aged for his years, in physical appearance he was at once unpretending and striking. Nearly six feet high, of a rather slight build, a strong face, a large, kindly, penetrating, dark eye; the whole countenance indicating one admirable blending of strength and benevolence. The hair, once dark, was white, and very abundant, covering a large and firmly formed head. He was, in the best sense of the term, a noble man. The doctor leaves an estimable wife, who for years has been the companion of his strange and chequered life, and who has during all these years kindly, tenderly, and lovingly cared for him in his physical feebleness. He has also two sons surviving of a family of seven children. Both are graduates of the University. The oldest, William J. is now, and has been for some years, superintendent of the Adrian High school. Henry R., is connected with a business in St. Paul's, Minnesota. The labours of Dr. Cocker will appear the more extraordinary when we consider that he had all through life laboured under physical disabilities, often involving intense suffering, which would have utterly crushed a man of less will power.

BISHOP PURSGLOVE.

BISHOP Pursglove was, born at Tideswell, and "brought up by parents care at schoole, and learning trade." His uncle, William Bradshawe, of London, then took him and placed him in St. Paul's School, where he remained at that uncle's cost and charge for nine years. From there he was removed to the Priory of St. Mary Overy, in Southwark, now known as St. Saviour's, Southwark. This Priory was surrendered to Henry VIII. in October, 1539, so that it must have been before that time that Pursglove was there. From St. Mary Overy, he proceeded to Oxford, where he remained for fourteen years, and became "a clerk of learning great." From the University, Pursglove went to Guisborough Abbey, in Yorkshire, where he was made Prior on the 1st of July, 1519, and so remained till the dissolution of that House in 1540, a period of twenty-one years. Pursglove is said to have been sufficiently alive to his own interests at the time to have been officiously ready and willing to do the King's bidding. He "acted as Commissioner for the King in the inquiries into other Priors, and persuading the Abbots and others to resign their houses." For the obsequiousness to the ruling powers he was rewarded with a pension—very large in those days—of £166 13s. 4d. per annum. Of the minute details of his monastic life, and the manner in which he fulfilled his

duties during a stormy and dangerous period, we have no record. That his merit and talent were conspicuous, appeared from his rapid promotion, "being consecrated Bishop Suffragan of Hull in the beginning of Queen Mary's reign, and also appointed Archdeacon of Nottingham. But although he slackened in zeal for the Reformation during Queen Mary's time, and joined the Conformists, yet afterwards,

in the second year of Queen Elizabeth's reign, A.D. 1559, when "all spiritual persons holding preferment were required to take the oath of supremacy" he, along with all the other Bishops excepting Kitchen, of Llandaff, gave up his dignities and preferments, rather than acknowledge any Head or Governor of the Church, excepting only one Lord and Saviour Jesus Christ."

On giving up his preferments and dignities in 1559, Bishop Pursglove appears to have retired to his native village Tideswell, and to have thenceforth busied himself in good works both there and at Guisborough. In 1560 he founded under letters patent, the "Grammar School of Jesus," at Tideswell, which he endowed with certain lands for future maintenance. The deed of foundation is a model of preciseness in laying down every minute detail connected with its management. It was incorporated and had a Common Seal. The Seal is oval in form, and bears beneath a canopy a somewhat rudely executed draped figure of our Saviour, the head surrounded by a nimbus, and the hands uplifted; the right hand having the finger extended



Brass of Bishop Pursglove.

in the conventional form of benediction, and the left holding the orb and cross. It bears the inscription SIGILLO - COE - SCOLE GRAMATICALIS DE - IESI - DE - TYDW'L.

In 1561, Pursglove founded a somewhat similar but more extensive charity at Guisborough, in Cleveland, which was called "The Hospital and School of Jesus at Guisburne." The Ordinances for the government

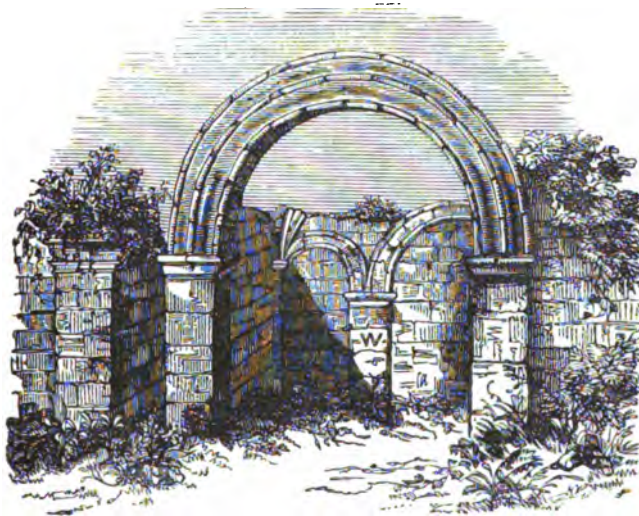


Seal of Guisborough School.



Seal of Tideswell School.

of the School are almost identical with those of Tideswell. The seal is of oval form, and bears a not very artistic figure of our Saviour beneath a rude canopy, both hands are raised, and in the left the figure, which



Norman Gateway, Guisbro' Priory.

is draped to the feet, holds an orb and cross. Beneath the feet is the sun surrounded by rays. It bears the inscription SIGILLR - COE - SCOLE - SIVE - HOSPITALIS - IESV - DE - GIBVR.

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Bishop Pursglove died full of years, and with the consciousness of having done much good in his generation at his native place, on the 2nd of May, 1579, and was buried in the grand old Parish Church of Tideswell. A remarkably fine and interesting monumental brass preserves, not only his memory, but his features and personal appearance in full episcopal robes. The figure, which is three feet five inches in height, represents the Bishop full length, with mitre and crozier. Beneath the figure is a square brass plate bearing the following inscription. It is engraved in black letter and Roman capital letters, and is as follows:—

Under this stone as here doth lye A corps sometime of fame
in tiddeswall bred and born truely, ROBERT PURSGLOVE by name
and there brought up by parents care at Schoole & learning trad
till afterwards by UNCLE deare to London he was had
who WILLIAM BRADSHAW hight by name in pauls wch did him
place
and pr at Schoole did him maintain full thrice 3 whole years space
and then into the Abberpe ye was placed as I wish
in Southwarke call'd where it doth lye Saint MARY OVERIS
to OXFORD then who did him Send into that Colledge right
And there 14 years did him find, wch Corpus Christi hight
From thence at length away he went, A Clerke of learning great
to GISBURN ABBEY Streight was sent and placd in PRIORS seat
BISHOP of HULL he was also ARCHDEACON of NOTTINGHAM
PROVOST of ROTHERAM COLLEDGE too, of YORK eak SUFFRAGAN
two GRAMER Schooles he did ordain with Land for to Endure
one HOSPITAL for to maintain twelbe impotent and poor
O GISBURNE thou with TIDDES WALL TOWN Lement & mourn you
may
for this said CLERK of great renown lyeeth here compast in clap
though cruell DEATH hath now dow' brought this BODY for here doth
ly
yet trump of FAME Stap can he nought to Sound his praise on high
Qui legis hunc versum crebo reliquum memoreris
bille cadaver Sum tuque cadaver e. ris.

The slab in which this figure and inscription are inserted, is surrounded by a border-line of brass, bearing an inscription, and at the corners are the four emblems of the Evangelists. The inscription, which is in old English lettering, is as follows:—

" + Christ is to me as life on earth, and death to me is gaine
Because I trust through him alone salvation to obtaine
So brittle is the state of man, so soon it doth decay,
So all the glory of this world must pass and fade away.

This Robert Pursglove sometime Bishoppe of Hull deceased the 2 day of Maii in the yere of our Lord God 1579."

"The Hollies," Duffield, Derby.

LLEWELLYNN JEWITT, F.S.A.

BISHOP BRIAN WALTON, D.D.

It is rather a remarkable circumstance, that three of the greatest Biblical scholars whom this country has produced should have sprung from about the centre of Cleveland, viz., Bishop Brian Walton, D.D., the Rev. John Mawer, D.D., and the Rev. John Oxlee, "the Star of the West." Brian Walton was born at Seamer, two miles N.W. from Stokesley, about the year 1600. As the parish register of Seamer does



Brian Walton, D.D.

not commence until 1638, (when Walton was rector of Sandon, in Essex, and had been for twelve years rector of St. Martin's Orgar, in London), it is useless to search it for the baptism of this learned divine; but that there were Waltons residing at Seamer when Brian, at the age of thirty-five, was officiating as a clergyman in London, is proved by the following hitherto unpublished entry, which I have copied from the register of the adjoining chapelry of Middleton-on-Leven:—"Willm. Walton, of Seamer, Clerk, and Isabell Boulton, were married the fifth day of September, anno domini 1635."

In July, 1616, three months after the death of Shakspeare, Brian Walton, was admitted a Sizar of Magdalene College, Cambridge, and was removed to Peter House, in the same university, also as a Sizar, December 4th, 1618. In 1619, he took the degree of Bachelor of Arts, and in 1623, that of Master. Leaving Cambridge, he became, for a short time, a curate and schoolmaster in Suffolk, and afterwards assistant curate at the church of All Hallows, Bread Street, London. In 1626, he was appointed rector of St. Martin's Orgar, in Cannon Street, London, where he was soon "over head and ears" in one of those unfortunate quarrels about tithes, which have so often been a cause of alienation between the clergy of established churches and the souls committed to their cure.

On the fifteenth of January, 1635-6, he was instituted to the two rectories of St. Giles-in-the-Fields, London, and of Sandon, in Essex, but for some cause or other, he did not long retain the former of those benefices, but continued to hold that of St. Martin's Orgar. He is supposed also at this time to have been one of the chaplains to Charles the First and a prebendary of St. Paul's Cathedral. In 1640, when May was

merry with her blossoms and her flowers, the heart of the learned Brian Walton was sad, for the shadow of Death had overspread his Essex rectory, and he was no more to be comforted in this life by the dear wife of his bosom—one of the Claxtons of Suffolk. He was incorporated Doctor of Divinity, at Oxford, August 12th, 1645, as noticed in Anthony a Wood's *Fasti Oxonienses*, and not in 1660, as some writers mis-state. He had, indeed, "commenced Doctor in Divinity," at Cambridge, in 1639, but had been driven from the university, like many others, by the revolutionary hurricane that swept over the land. Having already had a chancery suit with his parishioners of St. Martin's Orgar, regarding tithes, we find him, in 1641, charged by them before Parliament with sundry offences; such as insisting on, and, by his own hands, placing the communion-table under the east window; reading one part of the morning service at the reading-desk, and the other part at the communion-table; not preaching on Sunday afternoons, nor allowing the parishioners to procure a lecturer at their own charge; that he was non-resident all the summer, and committed "the charge of the petitioners' souls to an ignorant curate, maintaining him no otherwise than with a salary caught out of the revenue of the parish lands;" and that, to use the language of the petition, "he disgracefully and contemptuously asperseth those persons of quality and worth, which at this time serve the Commonwealth in the honourable house of Parliament, as men chosen for the knights and burgesses of this city; affirming that the city had chosen Soame, because he would not pay ship-money; Vassal, because he would not pay the king his customs; Pennington, because he entertains silenced ministers; and Cradocke to send them over into New England;" and they besought Parliament "to examine their abuses, and to take some course for their reformation." The end of all this was, that Walton is *supposed* to have been dispossessed of both his rectories; that, towards the latter end of 1642, he was according to WALKER's *Sufferings of the Clergy*, "sent for into custody as a delinquent." The same author informs us, that once, when sought for by a party of horse sent in pursuit of him, he hid himself amongst the broom,—the pretty emblem of the old Plantagenets. Devoting himself to upholding the King's prerogative against Parliament, Walton retired to Oxford, until the royal cause became hopeless; upon which he returned to London, taking up his abode in St. Giles, Cripplegate Churchyard, in the house of Dr. William Fuller, whose daughter, Jane, he had married for his second wife. From thence he issued, in 1652, his "Brief Description of an Edition of the Bible, in the original Hebrew, Samaritan, and Greek, with the most ancient translations of the Jewish and Christian Churches, viz.: the Sept. Greek, Chaldee, Syriac, Ethiopic, Arabic, Persian, etc., and the Latin Versions of them all; a new Apparatus," etc. The Council of State, by their order bearing date Sunday, July 11th, 1652, gave their approbation and allowance of the work, declaring the same to be "very honourable and deserving of encouragement." Archbishop Usher and John Seldon, two of the most

eminent scholars of the day, published their testimonial to the merits of the work, as "more useful than any that hath been hitherto published in that kind; and that the printing thereof will conduce much to the glory of God, and the public honour of our nation;" and begging of the learned to give it "all due encouragement;" an appeal that was heartily responded to, notwithstanding the troubles of the times, for by May 4th, 1652, the handsome sum of £9,000 was promised for the work. The first volume of the Polyglot, containing the Pentateuch, was sent to the press in the Autumn of 1653, and delivered to the subscribers in 1654, and the whole six volumes completed in 1657. In the first Latin preface to the Polyglot, Dr. Walton acknowledged his obligations for the charter granted by the Commonwealth's-men for exempting the book from paper duty, "and afterwards kindly confirmed and continued by His Serene Highness the Lord Protector in Council for the purpose of furthering the work."

When a new English translation of the Bible was contemplated by the "Grand Committee of Religion," January 16th. 1656-7, we learn from BULSTRODE WHITELOCKE, Lord Commissioner of the Great Seal to Cromwell, that Dr. Walton was the first named to be consulted on the subject.

Soon after the Restoration, Dr. Walton was appointed chaplain to the king; and, on the second of December, 1660, he was consecrated in Westminster Abbey as Bishop of Chester. In March, 1661, we find him one of the Commissioners at the Savoy Conference. In September of the same year, he visited Chester, entering the ancient city on Wednesday, the eleventh of that month, amidst a great display of swords and firelocks, not much in keeping with Christianity; for the whole militia of the city and county were assembled, to salute him with volleys of shot, and five troops of horse had met him overnight at Nantwich, to escort him to his See; and there was much firing of gunpowder, and eating and drinking in thorough English fashion. But short was the learned Doctor's enjoyment of his new honour; for, returning from Chester to London, he fell sick, and died at his house in Aldersgate Street, November 29th, 1661; and, on the fifth of December following, was interred with much pomp in the south aisle of St. Paul's Cathedral.

Stokesley.

GEORGE MARKHAM TWEDDELL.

JOHN WYCLIFFE, REFORMER.

THE years which commenced with 1877, and will end with 1884, mark the five hundredth anniversaries of the culminating events of Wycliffe's life; for it was in the year 1377 that Wycliffe was made the butt of five Papal Bulls addressed severally to the King, the Parliament, the University, the Primate, and the Bishop of London; his chief crime being that of having translated and diffused, through his loyal

Lollards, the sacred Scriptures, long so jealously guarded from the people by the successors of those apostles who were commissioned to preach the Gospel to every creature. And it was on the 29th of December, 1384, that, upon the altar-steps of his parish church of Lutterworth, during the celebration of the Mass, and just as the host was about to be uplifted, paralysis struck down the illustrious celebrant, in presence of the people, and the New Year's morning of 1385 rose upon John Wycliffe dead and peaceful in his bed, instead of charred and blackened by the martyr flame.

There are many biographies which would give more interest to the seeker after excitement, and the lover of mere romance; for, being devoted to one fixed and sublime object, the life of Wycliffe was wanting in that diversity of incident and restlessness of movement from which biography derives a superficial charm. But its steady and dauntless consecration to that one high aim gives to the life itself a glory which is not to be found in the more fitful glamour of an orbit less concentric, or a purpose less intense.

Not only was Wycliffe the "Morning star of the Reformation," but he was the intellectual and spiritual luminary of the times in which he lived. At the beginning of the fourteenth century the depth and



John Wycliffe. From Portrait in the Rectory, Wycliffe.

ambition. Hence, with the blind leading the blind, both priest and people lapsed down a declivity of moral degradation, and wallowed together in a gulf of religious darkness and pollution.

density of popular ignorance were extreme. Not only was the Bible little known, and slenderly appreciated, but perfunctory teaching in the schools, and ineffective ministrations from the pulpit, did little or nothing to raise the curtain from the public mind. The personal corruption of the priesthood was only to be paralleled by their official

It was upon times like these that the orb of Wycliffe's life arose. Born in the little village of Wicklif, about six miles from Richmond, in Yorkshire, from a family tainted with the religious superstition of the age, he became separated from their home and even from their name. Tradition says that his ancestors claimed to be lords of the manor from the Conquest, and that at the beginning of the seventeenth century the marriage of the heiress caused the property to pass to a family of another name. But John de Wycliffe evidently took his name from his birthplace, not from his parents, and, either disowned by them because of aspiration, or breaking away from them because of their superstitions, he prosecuted his independent studies, and supported himself by his own energy. Nothing authentic concerning his childhood or his schooldays has come down to us. There is reason to conjecture that it was not in any monastic institution that the first germs of his studies were fostered. The monopoly which the cloister had long held in learning and tuition was beginning to be broken, and local schools, conducted with rare ability, were scattered through the land. In one of these we may suppose Wycliffe received the qualification to enter Queen's College, Oxford, which he did at the age of seventeen; subsequently, however, exchanging it for Merton College, where, a few years before, Bradwardine had fulminated his philippics on "The Cause of God against Pelagius."

Knighton, a writer who hated Wycliffe and his views, makes this testimony concerning the young student's aptitude and success in learning:—*In philosophia nulli reputabatur secundis; in scholasticis disciplinis incomparabilis.*"*

If it is true, as has been said, that the philosophy of Aristotle was the only key by which the treasures of revealed theology could be unlocked, Wycliffe lost no time in appropriating that key, for he committed to memory many of the more intricate sections of Aristotle's writings. His study of the Bible itself was pursued with a kind of spiritual voracity which indicates his hunger after the highest truth. But it called for the highest courage of the embryo Reformer to withstand the fashionable distaste to Scriptural exercitation, and use the Bible as his text-book instead of the sentences and compilations of men. Friar Bacon says: "the graduate who reads or keeps the text of Scripture is compelled to give way to the reader of the sentences, who everywhere enjoys honour and precedence. He who reads the sentences has the choice of his hour, and ample entertainment among the religious orders. He who reads the Bible is destitute of these advantages, and sues, like a mendicant, for the use of such hours as it may please them to grant. He who reads the sums of Divinity is everywhere allowed to hold disputations, and is venerated as a master; he who only reads the text is not permitted to dispute at all, which is absurd." To this testimony Le Bas, in his *Life of Wycliffe*, p. 78,

* Knighton *De Eventibus Angliæ*, cal. 2644.

adds, "The Biblical method of instruction was trampled under foot by the overbearing authority of irrefragable and seraphic doctors. And yet, in this state of the public mind it was that Wycliffe ventured to associate the study of the Scriptures with the keenest pursuit of the scholastic metaphysics, and to assign to the Bible the full supremacy which belongs to it, as disclosing to us the Way, the Truth, and the Life."

Through the variety of his attainments, and chiefly by the profundity of his Biblical knowledge, Wycliffe rose to the high dignity of Evangelical or Gospel doctor, because he was "mighty in the Scriptures."

Stirred to its depths by the shock of the great and devastating Plague, in 1347, the spiritual nature of the Reformer began to kindle with his intellectual power, and a stirring little tract, entitled "The Last Age of the Church," was penned by him when he was 32 years of age, in 1356. In this tract he fell in with the popular superstition which interpreted the Plague as the precursor of the final judgment; and, like many less worthy prophets of a later time, he fixed the date of the close of the fourteenth century as the end of the history of the world. He based this prediction on carefully and learnedly calculated data, and on no mere hectic superstition. Cabalistic computations founded on hieroglyphic forms, on the letters of the Hebrew alphabet, coupled with some imaginary hints or administrations of Scripture, impelled him, amid the solemn excitement of the crisis, to commit himself to these vaticinations. His career as a Reformer may be said to have commenced at this point. Withdrawing from public observation for a season, he re-appeared to wage a stern controversy with the mendicants, or begging friars. During the twenty years covering the period from 1360 to 1380, Wycliffe maintained his battle with this sanctimonious order, whose history and pretensions we have no space here to trace. In the latter of these years he published his "Objections to the Friars," in the conclusion of which he says: "The fryars have been cause, beginnge, and maintaininge of purturbation in Christendom, and of all evils of this worlde. These errors shall never be amended till fryars be brought to freedom of the Gospel, and clean religion of Jesus Christ." When he was sick, and supposed to be dying, a deputation from the friars visited him, and urged him to recant his errors; he beckoned to his attendant to lift him in his bed, and calling up all his strength he cried aloud, "I will not die but live, and shall again declare the evil deeds of the friars."

Appointed to the lucrative position of Warden in Canterbury Hall, attempts were so persistently made to dispossess him that he made his appeal to the Pope, who transferred the decision to one of his cardinals. It was kept in abeyance until a further controversy arose, not very dissimilar in its main lines of disputation from one provoked a few years ago between Mr. Gladstone and Father (now Cardinal) Newman, on the issue of the Vatican decrees by the Œcumenical Council of 1874,

and which involved the grave question of the civil allegiance, and traversed the central claim of the temporal power of Popes. Edward, after conferring on Wycliffe the rank and dignity of royal chaplain, was fickle and contemptible enough to deprive him of his post of Warden of Baliol. Occupying the divinity chair at Oxford, it was either whilst he was abroad in Bruges, or immediately on his return, in 1376, that he was appointed rector of Lutterworth, in Leicestershire. Whether he resigned his chair in Oxford is not known; but he spent nearly all

his time in his midland rectory, devoting himself to the work of a country pastor, and a translator of the Scriptures.

The civil war which followed on the accession of Richard II., arose out of the luxury and simony of the Pope and prelates. And this served to make fresh occasion for the Reformer's zeal. There is no need to attempt here to lend dramatic feature to his appearance in St. Paul's before the assembled prelates, as he boldly vindicated his views, and denounced the corruptions of the Church. Escaping from the rigours of an ordeal which his successors would have shortened into an abrupt appeal from the hierarch to the headsman, he retreated to his Leicestershire



John Wycliffe, from Balgley's "Centuries of British Writers" (1848.)

benefice, where he preached the Gospel with a fervour and an influence which soon became contagious, and yearning for some potent engine, like the printing-press, to diffuse the words of life as he transcribed them, he trained his hero band of Lollards, whose diligent and faithful pens made duplicates and copies of the priceless manuscript, and who read and taught its truths by the light they gathered from their master. It was the increase in the number, and the boldness, and the influence of these Lollards which seemed to fan the spirit of persecution into the flame which glowed around the army of the martyrs who were fast mustering in a devoted conscription.

Wycliffe lived to see at least some of his followers suffer persecution. But, like the Hebrew youths of old, the fire leaped around himself but did not burn him. Before the time of the Reformer, and before the blood of John Huss and Jerome of Prague had sealed their testimony, the consecrated Waldenses had borne faithful witness for the truth. From the summit of the Piedmont Alps the witness was forthcoming from free and hardy mountaineers. The home of the

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glacier was the pulpit of the Gospel. And from the valleys below, the voices of the Albigenses and the descendants of the Vaudois, rang forth a faithful echo. But while simpler and less subtle witnesses were called to the sacrifice of liberty and life in the cause to which they were committed, the learning and the might of Wycliffe were exerted in the same high behoof with a comparative impunity. Whether it was policy, or conscience, or the love of letters which gained noble patronage and protection for the Lutterworth Reformer we cannot say; but, certain it is, that although living, as it were, in a den of lions, with the espionage of Rome as vigilant, and her ferocity as keen as ever, the mouths of the beasts which gnashed around him were divinely stopped. Precluded by weakness from appearing as often and as



Wycliffe, Yorkshire.

regularly as formerly in his pulpit before his people, Wycliffe still wielded his pen for liberty of conscience and free religion in his Leicestershire study to the last. A special occasion would still find him in his church taking his part in the public celebrations. And Christmas of 1384 found him at the various Masses of that high festival. The 29th of December fell upon a Sunday, and the Rector of Lutterworth was at the altar. Old in work and care, though not in years, paralysis seized upon him, and he dropped down before the people, just as the Host was being raised; and two days afterwards, at 60 years of age, he died.

But if he was thus permitted to pass away naturally, instead of by the stake, the air grew dark with vultures who made carrion of his good name. Scurrility and abuse poured forth from ribald pulpits and

from bigot altars ; and the death throes into which paralysis had thrown him were publicly proclaimed to be the curse of God, and bishops told their flocks that he had "breathed out his malicious spirit to the abodes of darkness."

And as the taste of blood began to grow familiar with the horrors of the martyr age ; as the split of the faggot grew into a familiar sound, and the shriek of the tortured fell into a hackneyed tune, the thirst for vengeance, hitherto impotent and frenzied, gathered strength. The birds of prey were darkening the ecclesiastical sky, and in 1415, thirty years after John Wycliffe's death, they gathered thick and fierce in the Council of Constance. Here the writings of the Reformer were arraigned and branded with the mark of heresy, and the memory of their author handed over to infamy and execration ; and the following edict was decreed : "That his body and bones, if they might be discovered, and known from the bodies of other faithful people, should be taken from the ground, and thrown away from the burial of any church, according to the canon laws and decrees." Thirteen years after the issuing of this decree, the hawks wheeled and poised their evil wings over the green mounds of the Lutterworth graveyard ; and swooping down on what they imagined was the resting-place of Wycliffe, the greedy talons crooked under the daisy roots ; the vault was opened, ransacked, and despoiled ; the ashes that were found were rudely burned, and then scattered on the fleet ripples of the brooklet called the Swift, which babbled near ; these ripples carried them to the Avon, the Avon to the Severn, the Severn to the sea. Thus did the Lollards take from Wycliffe's pen the record he translated ; the faithful took them from the Lollards ; the printing press, in the next century, took them from the faithful, and floated the truth into the sea of human heart and home-life through the world.

Birmingham.

ARTHUR MURSELL.





YORKSHIRE EDUCATIONAL ESTABLISHMENTS.

ACKWORTH SCHOOL.



HE traveller by the old coach road from Wakefield to Doncaster, finds "Ackworth Moor Top" about eight miles from the former town, and thirteen miles from the latter. He looks down upon the buildings of Ackworth School which form a small village of themselves. The school proper stands on three sides of a square: the centre contains the Dining Room, Committee Room, Libraries, Head Masters house, etc.; at either end of this block are attached the Boys' and Girls' Wings respectively. On the west of these stand the various kitchen offices and farm buildings; and on another part of the estate are houses for the teachers and other officers. The whole property covers an area of 270 acres, and is estimated in the Report for 1884 to be worth £40,000. The oldest part of the building is the Boys' Wing. This was erected in the year 1759, for the Governor of the London Foundling Hospital, for the maintenance and education of exposed and deserted young children, with the view of having a Yorkshire branch of that institution. In a year or two the other parts of the main building were finished; the architect was a Mr. Watson, though Dr. Timothy Lee, the vicar of Ackworth, planned the centre.

The water supply was planned and worked out by John Smeaton the great engineer and builder of the Eddystone Lighthouse.

The original cost appears to have been about £12,000, and the arrangements were for 500 children, though at one time the number rose to 800.

The institution was carried on for fifteen years by a local committee, working in connection with the committee of the hospital in London. During that time two thousand children were passed through it.



Actworth School from the Great Garden.

They came from all parts of the country. Many sent by the committee in London. Large numbers of the children were apprenticed out to persons in the neighbouring towns and villages, who received premiums on condition that they cared for them and taught them a trade: some of these terms were very long; we read of one boy who was apprenticed at the age of seven and remained till twenty-four. Many of the younger children were placed out to the neighbours to nurse, as many as 233 being so situated at one time.

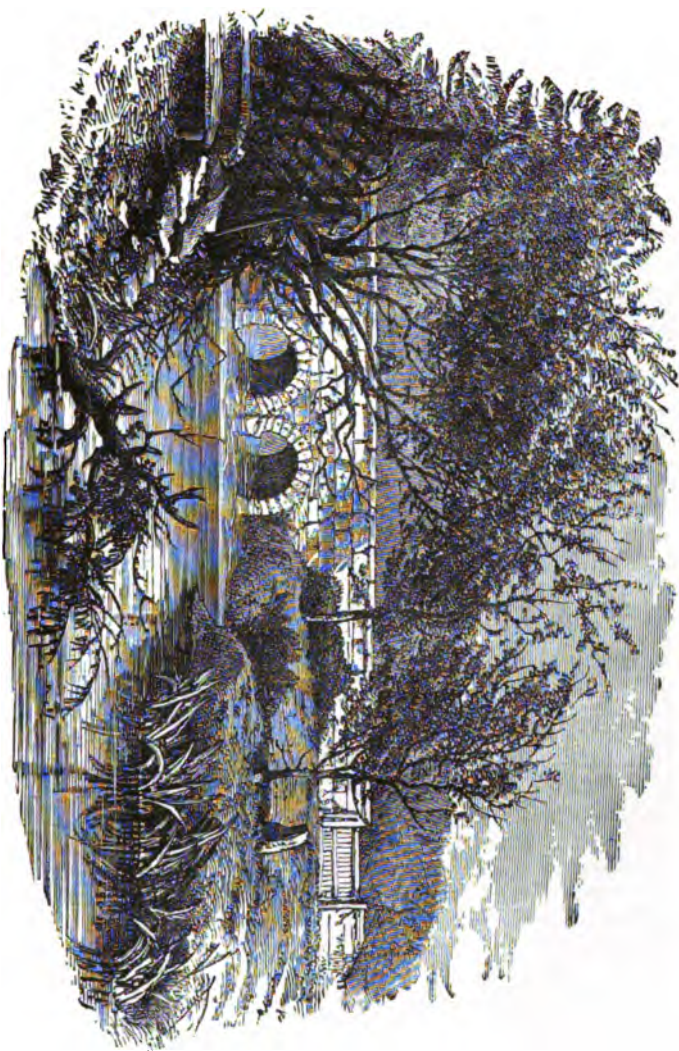
Such a plan was well conceived, and for a few years was well carried out, but there was room in it for many abuses, as the result proved. Strenuous efforts to carry on the hospitals were made, the Government granted £30,000 a year to assist, with the result that many others refused their subscriptions; but the house was closed in July, 1773, and never reopened as a hospital. Of those who took a great interest in the management, great credit is due to Dr. Lee, the Vicar of Ackworth; to Sir Rowland Winn, of Nostell Priory; and to Sir Charles Whitworth, of London; the master, Mr. Hargreaves, too worked hard, and his efforts were appreciated both by the committee and the children.

For some years the building remained empty, part of the estate was sold, and the turret clock and bells were disposed of to the Marquis of Rockingham. Tradition speaks of the grounds being allowed to become a wilderness, the foxes roaming freely through the deserted halls; but these with many similar stories must be dismissed as having but slight foundation.

In the year 1777, the Yearly Meeting of the Society of Friends, came to the conclusion that no sufficient provision existed for the satisfactory training of the children of Friends *not in affluent circumstances*, and requested the *Meeting for Sufferings* (the representative meeting of the Society in London), to devise some plan for the encouragement of boarding-schools.

John Fothergill, M.D., was a Friend of large mind, far in advance of his age; a scientific man of great repute, and one capable of taking prompt practical action where he saw a right thing to be done. He, with a few others, took the responsibility of purchasing the Ackworth estate; this purchase was confirmed by the Yearly Meeting in 1778; arrangements were made to establish a school there at once. The curriculum was stated as follows:—"It is proposed that the principles we profess be diligently inculcated, and due care taken to preserve the children from bad habits and immoral conduct. That the English language, writing and arithmetic, be carefully taught to both sexes; and that the girls be instructed in housewifery and useful needlework." "The government of the school was vested in the Yearly Meeting which deputed its administrations to a General Meeting, consisting of representatives from the various Quarterly Meetings, which was to assemble annually at Ackworth." By this General Meeting the Committee is appointed to carry on the active management of the

Oak Bridge, River Went, from the Canal Bank, Great Garden, Ashworth School.



School. A small sub-committee meets at the school once a month; the General Committee meets once a quarter.

The school was opened on the 18th of October, 1779, under its first teachers, Joseph Donbavand for the boys, and Hannah Reay for the girls. John Hill and his wife from London, were the first superintendents. On new year's day, 1781, there were 309 children in the school, being nine more than the number originally intended. We quote from Thomas Pumphrey's small book an account of the dress of the children at this time:—"In the early days of the school its juvenile groups might have reminded us of the pictures of olden time, when the cocked hat, the long-tailed coat, the leather breeches, and the buckled shoes, were the dress even of boys. The girls figured in white caps, the hair turned back over them, or combed straight down on the forehead, checked aprons with bibs and white neck handkerchiefs folded nearly over their stuff gowns in front. Their walking costume was a kind of hat, the pattern of which we are unable to indicate, and a long cloth cloak, with coloured mits reaching to the elbows."

It is worthy of note that in "1784 when the number of the children was very large, at one time 326; the average cost of each child was £12 1s. 8d., of which £6 1s. 10d. were for provisions, coals, and such household expenditure; £2 15s. 2½d. for clothing; and £1 14s. 11d. for salaries."

In 1790 Thomas Hodgkin filled the office of superintendent for a short time; he was succeeded in the next year by John Hipsley, who continued in office till 1794. In that year Dr. Jonathan Binns took charge as superintendent.

The character of the early education given at Ackworth may be gathered from the fact that in 1800 so much time was spent in spinning and knitting, that the committee thought it needful to order that "the children be exercised at least one hour per day in spelling. The art of writing too received a great stimulus in 1802; in that year Joseph Donbavand, the first master, published his writing copies. These copies were in use in the school till quite recent times, and were the means of starting a style of writing for which it continued famous for nearly half a century. Reading too was carefully taught, and the records of the school tell us that Isabella Harris, junior, daughter of the governess in 1802 was especially helpful in this department.

In 1796, Robert Whittaker, a young Welshman, came to the school to assist the superintendent, and he was in 1805 appointed to the post of superintendent, being the first who filled that position, receiving a salary. He served the institution well and faithfully for thirty years. His administration was energetic in every department, and during the first years of his time the school rapidly improved in discipline and educational power. He is said to have had a great insight into character which enabled him to select his assistants with great success: he had some very able men and women in the various positions, and these in no small degree aided their chief to make the school what it became.



Bracken Hill, Walsfield Road, near Actworth Moor Top.

In a school so entirely denominational in its character, it was to be expected that much attention would be given to religious teaching. This was the care from the earliest times, but a great step in this direction was made in 1816, when Joseph John Gurney visited the school. He took great interest in Biblical study, and succeeded in imparting some of this interest to both teachers and scholars. He says "they took their Bibles to bed with them, read them by the early morning light, pored over them at leisure hours during the day, and especially on First Day. The teachers rendered them their best assistance. Knowledge of the subject rapidly increased, and with it good, and when I visited them at the close of twelve months, the whole aspect of affairs was changed."

Another great engine of education was seen in embryo in 1816, and reached a second stage of growth in 1821, viz.—"The Association for the improvement of the mind." The school was happy at this time in having on the staff of teachers those who did their best to stimulate the literary tastes of the young.

In 1834, Robert Whittaker, who after the death of his wife had fallen into weak health, resigned his position and was succeeded by Thomas Pumphrey. Within a few years the school recovered from a time of depression, and became more healthy in its work and influence. The girls' side became overcrowded, sundry attacks of illness had warned the managers that more room was needed, and in 1842 the additional buildings were finished. These consisted of a new dining room, dormitory, and lavatory for the girls. The old dining room was furnished for a Lecture Room, and thus there was a room in which the whole family could meet at once without inconvenience.

The year 1847 saw another important change. No vacations had hitherto broken the monotony of school life, and some children never saw their parents or their homes during the whole time of their stay at the school. The plan for a summer holiday was carried out with such success that it has been continued without intermission ever since. Since 1878 a winter vacation has been given, with good results.

During this first Summer holiday the opportunity was taken to raise the roof of the Boys' Wing and enlarge the school-room space by dividing the meeting-house into class-rooms. A new meeting house was built, and sundry cottages for the school officers; these changes added much to the efficiency of the teaching, besides increasing the value of the estate. In these and subsequent additions to the girls' side a sum of over £10,000 was spent, and Thomas Pumphrey proved himself in these matters an especially able administrator.

In 1858, a swimming bath 100 feet by 35 feet was constructed, the cost being entirely borne by old scholars. The supply of water was obtained from a depth of 116 feet. There are two bore-holes, and the water comes from sandstone rock.

Owing to failing health in 1861 Thomas Pumphrey was obliged to relinquish the charge of the school, being succeeded by George



Old Elm, Church, Lyeh-gate, and Village Cross, High Actworth.

Satterthwaite of Manchester. The able way in which Thomas Pumphrey had managed the school during a term of nearly thirty years had produced a marked effect, the discipline and general education had advanced with the times, and he who now was feeling the effects of age and weakness retired from his post amid universal respect. He died in June, 1862. The school flourished under George Satterthwaite till he resigned his position in 1873, when Josiah Evans was appointed to succeed him, and during his term of office, the entire educational system was thoroughly revised, and improved methods introduced; new lavatories were erected at a cost of nearly £5,000. He was followed in 1877 by Frederick Andrews, B.A., who is now (1884) at the head of the school.

Men and Women educated at Ackworth School:—

William Allen Miller, author of the "Elements of Chemistry," and for some years Professor of Chemistry in University College, London.

Dr. George S. Brady, F.G.S., of Sunderland, and his brother Henry Bowman Brady, F.R.S., of Newcastle, both of whom have been employed to write reports on the work of the "Challenger."

John Gilbert Baker, F.R.S., F.L.S., of Kew, an eminent botanist.

Sarah Ellis, *née* Stickney, authoress of "Women of England, the Daughter, the Wives, and the Mothers of England."

The Right Honourable James Wilson, M.P., of the "Economist."

The Right Honourable John Bright, M.P. for Birmingham.

Jeremiah H. Wiffen, F.R.S.L., Poet and Translator, and his brother Benj. B. Wiffen.

William Howitt, author of "Homes and Haunts of the British Poets," "Land, Labour, and Gold," etc.

Henry Ashworth and J. F. B. Firth, M.P. for Chelsea.

There are a host of others, less known to fame, who have done good in their time.

The object of the school is to furnish a good education at a moderate cost to the "children of Friends not in affluent circumstances." By a recent regulation of the committee, children who are not members of the Society of Friends may be admitted on payment of £40 per year, providing their admission does not exclude the children of Friends.

The annual cost of each child has varied from £18 in the earliest days to about £32 at the present time. This cost is met, part by payments of the parents, partly by an endowment, amounting to about £5 per head, and partly by annual subscriptions raised throughout the Society of Friends in England. It is the only school which belongs to the Yearly Meeting of London, and may thus be regarded as the National Public School of the Society.*

Saffron Walden, May, 1884.

GEO. F. LINNEY.

* It is right to state that the above account is chiefly drawn from the History of Ackworth School, drawn up in 1879, at the request of the Centenary Committee by Henry Thompson, of Arnside, himself an Ackworth Scholar.

DONCASTER GRAMMAR SCHOOL.

It has been commonly said that the origin of Doncaster Grammar School is unknown. From ancient times down to the reign of Henry VIII. religious houses were the principal seminaries of learning, and many persons from thence obtained "benefit of clergy."* There were at least two such institutions at Doncaster, and I have no hesitation in saying that amongst that local "brotherhood" were to be found our earliest schoolmasters. Religious houses were abolished and the necessity of new organizations for educational purposes soon became apparent. The duty naturally fell upon the Corporation to assist in this movement, but individuals, and especially local men who had benefitted by the transfer of monastic and charity lands, acknowledged also their obligation. In the account of Thomas Thwaites, elected Mayor 1561, there is a payment of 20s. to "Horebry, the school-master." One year previously there had died Alderman Thomas Symkinson, who by will left four acres of land to the School of Doncaster "if it go forward,"† and in 1562 Alderman Thomas Ellis, the founder of St. Thomas's Hospital in this town, left six messuages, a small rent charge, and two tofts, together of the annual value of 21s., towards the making of a Free Grammar School.

"The account of Henry batman & John Smythe Collectors befor Robert birks, maior & the brethren & comons, the xvii day february Ao 1569.

AT DONCASTER.

xxi^s for lands gyving to a free scole by Mr Thomas Ellys, alderman, lat deceased, in fyshergait"‡

the following transcripts prove that the Corporation managed the School during the 16th century :—

"1581. Jan^r 26. The day abovesaid it was agreed by M^r Maior, his brethren and the Counsell of the town, that M^r Bobwith, the scoill master, shall have the house that Spyne wyfe did dwell vpon, duringe the tyme that he ys th' scoill master, & no longer, paying yearly to the collectors v^s by the year."

* Not unfrequently local clergy scheduled certain poor boys as worthy of promotion, since in those days it was impossible for such to obtain the advantages of education without special aid and patronage. By his will bearing the date Nov. 5th, 1528, Simon Robinson, vicar of Doncaster, bequeathed to Roger Robinson (probably a relative), 10s. "to fynd him to the scole and it to be paid as he haith nede upon it."

The testator also leaves "to Peter Mydleton the hoole bible [a precious treasure in those days] if he will continue the scole and do well, or els not."

† "Item.—I gyve toward a foundacon of a scoill in Doncaster afforesaid, that it go forward, four acres of medowe, that is to say, to acres in Bentley ynge, and one and halfe lyeing at Cornlaithes, in the tenure of Thomas Byrdaill."

‡ There were other contemporary bequests for the same purpose. In an inventory of Corporation effects, I note "A long fir box, wherein is Mr Martin's will, & other charitable Giffts, a graunt of round acres to the Schoole by Mr Francis Maples, dated as on margent [18 fe-br. 1578]"

There is a lease bearing date 1578 from the Corporation to Robert Barwick, fisher, respecting a messuage within the Churchyard of Doncaster, occupied by "Mr Comyn, scoillmaster of the said towne."

"1596. Aug 1. Agreed that Mr Wynter, Schoolmaster of this town, shall presently yield up and give over his place, according to a former warning given by Mr Maior, & that a man shall be forth with placed in his room."

The first school-house of which I can gain any information, was situated in Fishergate, for among the old bills in the Corporation chest, are various items for "repaireing the schole-house in Fisher gate." Probably that building stood near to, if it was not a part of, the *Town House* which Leland observed in his day.† What was the exact status of the School and what salary the master had down to the close of the 16th century cannot now be ascertained, as the whole Corporation minutes to that date are exceedingly few and brief, but in 1618 the Corporation was solicited "at ye request and in treatie of Mr Jones ye Schole-maister for an assistance of an vs her for his cost in Teaching. It is Concluded and agreed vpon by Mr Maior, Mr Recorder and ye rest of ye Company that their shall be an Vsher to assist Mr Jones, and that he shall have allowed him yearely for his wages ye some of eight poundes, 6^l 3^s 4^d so payde out of ye Towne's purse, and 36^s 8^d remainder thereof ye Maior for ye tyme being shall pay vnto ye said Vsher yearely out of his fines, and so ye Maiors successively ye like some yearly, if it shall be thought fitt."

Throughout the 17th century and afterwards two facts were emphasised, first, that the School was solely endowed and maintained "for the free teaching of the children of such men as were ffreemen"; secondly, "the before said Children being first made fitt and Capable to reade the Grammer." In other words the ancient privileges were confined to the burgesses' children, and the School was from its foundation intended to be of a higher grade than for mere elementary teaching.

"1654. Whereas there hath beene many yeares agoe given and bequethed by a certaine noble Benefactor divers Rents of several houses and Tenemts in this Towne of Doncaster towards the uphoulding of a free Grammer Schoole, and the maintaining of a Master in the said Schoole, and whereas the said Rents and Sums of money being all of them putt together doe come farr short of maintaning a Master for the said behoof, It hath pleased the right worp^l the Major, the Aldermen, and Comon Councell of the same Towne, yearly, and from time to time every yeare for many years last past, to make an Addition of so much money as will sufficiently maintaine a Master for the said School ior the ffree teaching of the children of such men as are ffreemen; and forasmuch as there hath of late yeares divers and sundry p'sons crept into this Towne, w'ch doe now dwell and Inhabitt there, and vnder culler thereof doe putt their Children to the said Schoole w'thout paying anything to the Master thereof, and doe thereby reape and receive the same benefitt w'ch is due and of right belongeth onely to such as are ffreemen of the said Towne. It is therefore ordered, enacted, Concluded and Agreed by the Major, Aldermen, and Comon Councell at a Publique Meeting assembled this day, And the

* 19th October, 1598, in the Court of Pleas, at Doncaster, Wm. Cowper complains against Richard Winter, Clerk, that in consideration of receiving an "ambling nagg," he, Winter, was bound to educate Cowper's son, and also find him in meat and drink, which defendant had failed to do.

† "There standith an olde Stone House at the Est Ende of the Chirch of *St George* now used for the Towne House, the which, as sum suppose was a pece of the Building of the old Castelle or made of the Ruins of it."

said Major, Aldermen, and Comon Councell doe hereby order, ordaine, enact, conclude, and agree that the Major of the said Towne for the time being, John ffayram, Peter Burton, and Will^m Wade, three of the Aldermen of the same Towne, or any three or two of them, shall yearly and from time to time, when and so often as they think fitt and convenient, have full power and authoritie, and are hereby empowered and desired by this house to take care and oversight of the said Schoole, to the end yt the Children of such p'sons as have made themselves ffreemen of ye same Towne may receive and have the benefitt w^{ch} hath allways beene intended them; and yt they as of right ought to have noe benefitt by ye same may be henceforth excluded and debarred therefrom. And the present Master and Masters of the said Schoole are hereby desired to take notice of this Act, and whatsoever Childe or Children are p^hibited and debarred by the said four Overseers or any three or two of them, the said Master or Masters are not to receive nor take again into the said Schoole without the consent of the said Overseers vnder their hands, except the ffathers or ffriends of such Children doe Compound and agree wth the said Master or Masters, and doe pay them according as other men w^{ch} are Strangers and Forrainers doe agree and pay. And this Act is to continue and be in force onely during the pleasure of this house, and noe longer.

Ed^w Kirke, Maior."

On the 15th April, 1719, it was "Ordered that Mr Rob^t Seaton, now Mayor of Doncaster, doe subscribe in the name and on the behalfe of the Corporacon of Doncaster the sume of Tenn pounds, to be paid yearly by the Chamberlains for the time being, towards the setting up and mantaining a Charity Schoole in the towne of Doncaster, during the Corporacon's pleasure. * In 1721 Mr Withers, the Grammar School Master, wrote to the Corporation complaining that his salary remained unpaid. The Mayor and others were deputed to "go to Mr Withers' house and discourse him about ye arrears of his salary." About this time it appears that the discipline of the School was far from being satisfactory. One winter's day the master came at the usual hour, and the heavy door of the School was fast. The boys were inside, and the master was outside. "Open the door," said he, and waited. No reply. "If you don't open that door I will give you such a taste of the birch rod as you never before had in your lives." Through the long vista of years methinks I hear the boys saying:—"We don't want any birch rod, and we won't open the door." Attempts were then made to get in at the windows, but they were barricaded by the boys, and there was no access. In reference to this encounter a minute appears on the Corporation records. "15th January, 1729.—Ordered that the Schole Windows, which were broke by the Schoole Boys at the time of their barring out the Master, be for this time repaired at the Charge of the Corporation; but it is unanimously agreed and Declared by the Corporation that there shall be no barring out for the future, nor that the Master by any Orders be tyed from correcting the Boys, and in Case the Windows shall at any time here after be broke upon any such occasion, that the Master of the Schoole shall be at the Charge of repairing the said Windows or that the same be deducted out of his Sallary." The position of schoolmaster, either from his own neglect, or the parsimony of the authorities, was at that period anything but an enviable one. "April 23rd 1731.—Ordered that the Sallary allowed by

the Corporacon to M^r. Withers for teaching the free Schooll of this Town be withdrawn unless ye s'd M^r. Withers shall agree to accept the sume of 30^l per annum for ye same." Mr. Withers appears to have held the School about thirty years (between 1706 and 1737). His salary fluctuated, and was irregularly paid, accordingly as the Corpora- tion estimated the performance of his duties, but it never exceeded £60 per annum.

"29th August, 1737.—M^r. Davile was this Day Elected School Mas^r and it is ordered that he have a salary of £50 a year during ye pleasure of ye Corperacon." By another minute dated 1738 it was "Ordered that ten pounds a year be added to M^r. Davile's sallary, towards the maintenance of an usher." "3rd December, 1742.— Ordered that M^r. Davile's salary be taken off at Martinmas next he having neglected the School." Mr. Davile probably objected to his salary being thus summarily "taken off," for the year afterwards appeared on the Courtiers :—"14 March, 1743.—Ordered that M^r. Davile be paid his sallary till Martinmas next as Schoolmaster, when he comes over to Doncaster, provided he then deliver up his License as School- master of Doncaster, and also the Free School there. Also that it be advertized in the news papers that the School is now vacant and wants a proper School Master."

The Rev. John Jackson, Rector of Rossington, appeared to have held the School almost as a sinecure for at least four years afterwards. Then the following minutes occur in the Corporation books :—"27th Aug^t 1747. The Rev. Rich^d. Croachley being this day appointed Mas. of the Gramer School at Doncaster it is ordered that he be p'd ye sume of £50 yearly so long as he shall continue Ma^s of ye s'd School, and y^t he have an Additional Sallary of 20^s so soon as he shall have 40 Gramer Scholars, to be continued so long as he shall have that number of scholars, but no longer ; and he shall have ye next p'sentation of ye Rectory of Rossington,* provided he be a *bona fide* Mas. of seventy Grammer Scholars six months before, and at ye time ye Rectory shall become vacant.

"23 Nov., 1747.—Ordered that M^r. Crochloy hold and enjoy ye acre of land in Crimpeall belonging to ye free School, which has been enjoyed by the preceding ma^s." That acre of land, or the greater portion of it was taken, in 1859, by the Great Northern Railway Com- pany, on payment of £105, which sum was invested in 3 per cent. consols, and now helps to make up the present small endowment (less than £10 per annum), which the School possesses.

In answer to repeated complaints of non-residents the successive schoolmasters appeared to have replied thus :—"Find us a house and we will reside in the town, but we cannot afford to pay rent and do the tuition for the money granted." Accordingly "9th January, 1805.—

* The Corporation of Doncaster at this time owned the village, Adwoson, and about 3,000 acres of land at Rossington.

Ordered that the House and premises adjoining the Mansion House shall be fitted up proper for the residence of the Master of the Grammar School at Doncaster, so soon as a proper person shall be appointed as Master. Ordered that the Corporation shall add thirty pounds a year to the present salary of fifty pounds to the Master of the School, making together eighty pounds a year, during the pleasure of the Corporation." On the 12th March following a master was appointed who, according to the Corporation minutes, was "to have the use of the School Room under the Town Hall, Also the use and occupation of the New Built House, with the Garden and outbuildings thereto belonging, adjoining the Mansion House, so soon as the same shall be finished, without paying any rent for the same, and that he shall be paid by the Corporation the yearly stipend of one hundred guineas."

"June 21st 1809.—The Committee for the Grammar School met this day. Upon inspecting the School, and the number of Freemen's Boys that are taught Reading, etc., it was found that Thirty one Boys attended the writing School; That the number of Boys instructed in Classics under the old Institution is Twenty four; That the number of Boarders Mr Weatherhead has in his house is Twenty-three; That an Assistant is kept for teaching writing, Reading, and Accounts alone; That the hours of attendance are from six in the morning (varying to to half-past seven, according to the season of the year) until nine: from half-past nine to one, and from three to five in the afternoon."

One year afterwards, when the School was again without a master, the Corporation drew up a new code of regulations for future management:—

"13th December, 1810.—1st.—That there shall be two distinct Schools in Doncaster for the education of the sons of Freemen born in the said Town, and that the Masters thereof to be appointed by the Corporation shall receive such salaries and be subject to such restrictions as are after mentioned.

2nd.—That the Master of the Grammar School shall be allowed a salary of eighty pounds in addition to the Emoluments arising from the Land, and the three Pews in Doncaster Church appropriated to the said School, for teaching gratis as many of the Freemen's sons as may be sent to receive a Classical Education, and that he be also permitted to instruct the sons of any other of the Inhabitants in English or the Classics on the customary terms of other seminaries: And that the said Master shall at his own expense provide himself with a suitable residence, and in case the Master to be so elected shall have a number of Scholars exceeding Twenty-five Boys, then he shall provide a proper Assistant, and if more than Forty Boys then he shall provide two proper Assistants.

3rd.—That the sole object of this Establishment being to provide a respectable Day School in the Town of Doncaster, the Master shall be restricted from taking Boarders.

4th.—That the said Master shall also instruct the Boys in writing and arithmetic, or engage proper persons to teach them, which shall be paid for by the Parents of the Boys as usual.

5th.—That if the Master to be appointed be a clergyman, he shall be restricted from holding the curacy of Doncaster, but that he shall be allowed to serve a Curacy in the neighbourhood, provided the same shall not materially interfere with his situation as Master of the Grammar School.

6th.—That the Master of the English School shall be allowed a Salary of one hundred pounds per annum, he providing his own residence; and that he shall

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teach Forty Boys, being the sons of Freemen, the English Grammar, writing, and accounts gratis, the Boys to be recommended by the Mayor or Committee, as shall be hereafter determined.

7th.—That the Boys to be taken into the above School shall have been previously taught to read, and shall be of the age of eight years, and shall continue until they are fourteen years of age."

That scheme was very imperfectly, if at all, carried out, for the School continued to decline. "5th June, 1822.—Ordered that the present state of the English Free School be referred to the School Committee, and that they do report their opinion as to the expediency of discontinuing the present Master's Salary from January, 1823." The month afterwards (July 26th, 1822) it was further resolved "that the English Free School be discontinued at Christmas next; and that the reduced Salary now paid to Mr Hobson be increased to one hundred pounds, to enable him to provide an English Teacher to instruct the sons of Freemen in the School set apart for that purpose." Again "11th May, 1827.—It appearing manifest that the Inhabitants of Doncaster will not avail themselves of the English Free Writing School, for which the Corporation voluntarily pay £40 a year, RESOLVED that the same be therefore discontinued, and that the Corporation's subscription be only paid during the continuance of the present year." The Corporation made frequent alterations in their grant and often threatened to withdraw it altogether, seeing little or no result for their money. At times the schoolmaster shut the school up for weeks and months together, indeed on some occasions he was absent for nearly the whole of the term. "10th August, 1831.—The Rev. L. J. Hobson not having resided in Doncaster as he engaged to do, and he never attending the school for months together, with the exception of a mere colourable visit to the School for short periods, and at times remote from each other, and there being *not one Free Scholar* in the School, Resolved that the voluntary allowance heretofore made him by the Corporation be discontinued." The Master retaliated, contending that the Corporation could not morally or legally withdraw their grant, as they held property which had been left in trust for the School; but such property could not then be clearly defined. There was no evidence that the lands and tenements devised as before mentioned, had been absorbed by the Corporation, but they appeared for the most part to have been diverted and lost through the action or non-action of individual trustees or agents. Still much was said and reiterated from the master's point of view. Nov. 3rd, 1828, the schoolmaster, in making his protest to the Corporation against the withdrawal of his stipend, observes:—"You hold in trust school property under the Wills of certain respectable Gentlemen, and that so far back as the reign of Charles II., £35 was annually paid as the Rentage of this property, which was advanced to £50 in the time of Queen Anne. If the property was worth £50 upwards of one hundred years ago, would it not be worth £200 at present had the messuages and Tenements been kept in due preserv-

ation.* Mr Ellis devised two Tofts of Land, which, if let on Lease, as the leases must have expired long since, would produce a further augmentation of Income. In the Will of Mr Ellis there is a remarkable passage. It is said the Lands and messuages devised were for the *Increase* of the Schoolmaster's Stipend. It certainly implied that the Master enjoyed some previous stipend; and here I must express my unhesitating opinion that whenever the Deed is produced (and there must be one somewhere) by which the first Mr Symkinson conveyed Saint Mary's Chapel to the Corporation for certain uses, the institution of a Grammar School, with Lands to support it will be specially stated."

After the Municipal Act of 1835 had become operative the Corporation did not altogether ignore their responsibility to maintain the Grammar School. "3rd June, 1839.—Resolved that the first Act of the Council after the Revenue is increased by the settling [after sale] of the Rossington Estate shall be to add to the utility of the Grammar School by affording greater accommodation to the present Master, by increasing his salary, not exceeding £80 a year, and by offering an Exhibition of £50 to Scholars proceeding after three years' tuition at the School to Oxford, Cambridge, or Durham, to be tenable three years, by not more than three scholars at a time. The Corporation to appoint the Examiner, and in default of their appointment, the master to appoint."

Among the Corporation accounts I find under date Dec. 31st, 1838, "Rev. Henry Cape Quarter Salary (Grammar School) £30." Also May 8th, 1839, "Rev. H. Cape for prizes at Grammar School £10 10s." He succeeded Mr. Hobson in 1832, the latter gentleman having had granted to him by the Corporation £120 to give up the appointment.

In 1839 separate requisitions, numerously signed, from each ward of the town, were sent in to the Mayor asking him to call a meeting "to take into consideration the grant recently made to the Master of the Grammar School, and the exhibitions to the Universities, which the undersigned freemen and burgesses consider an uncalled for and extravagant Act." Accordingly at a special meeting of the Council to reconsider the question in accordance with the memorial, it was moved "that the whole of the Resolutions passed by the Council relative to the Grammar School be rescinded;" this was carried.

* From the 16th century downwards attempts have been made to impose upon the Mayor and Corporation an obligation to maintain this School, which liability has been as frequently denied. Sir James Croft, comptroller to Queen Elizabeth, instituted an enquiry, when it was answered that "The Free School was continued and kept until Midsummer last, in the 25th year of Her Majesty's reign, 'at which time the schoolmaster departed thence, for by reason of the infection of the plague no scholars would, neither without danger could resort unto him. And since the town hath been clearly amended, they have not been able, by reason of these their suits and troubles, to give any exhibition to a schoolmaster, neither can be till these troubles are ended, for they are not anyways bound to give any yearly exhibition to a Schoolmaster but of their own good wills, and for the love of virtue."

In 1846 the Town Hall was taken down to improve the market accommodation, when the old cloisters of St. Mary's Church, for two centuries and a half used for the Grammar School, were destroyed. Then for about four years the accommodation was but temporary. "20th March, 1849, It was ordered that the site of the New Municipal Grammar School be at the back of the Town Hall, facing St. George Gate, and that the outlay do not exceed £500."* In August of the following year a tender for desks, amounting to £108 was accepted by the Corporation. Previous to re-opening the School namely, in June, 1848, "It was ordained that the Corporation establish during pleasure a Municipal School in Doncaster for imparting a sound classical and commercial education,"

"That the office of Head Master be filled during the pleasure of the Corporation by a Clerk in Holy Orders, being a graduate of one of the Universities.

"That the Salary of the Head Master be £200 a year, out of which he must find his own House, and provide his Commercial Master, the Corporation providing the School Room.

"That the sons of Burgesses and Residents be admitted under proper restrictions to a sound Classical and Commercial Education, on payment of £1 1s. each quarter, and to a sound commercial education alone on payment of 10s. 6d. a quarter.

"That other Boys recommended by the Mayor for the time being, or by the Mayor and Corporation, be admitted to the benefits of a sound classical and commercial education on payment of £1 15s. a quarter.

"It was ordered that the Borough Surveyor be requested to report respecting an eligible site for the proposed School

"It was ordered that the School Committee issue the necessary advertisements, and that they be requested to carry out the Resolutions."

But even under those regulations the School did not flourish, and six years afterwards (16th August, 1854) it was proposed in the Town Council "that the School be remodelled, and that the salary of the Master do not exceed £100, that Prizes be given by the Mayor, and that an Exhibition to one of the Universities, not exceeding £50, be given to the sons of Resident Freemen and sons of Burgesses." It was moved as an amendment "that the School be discontinued on the first January next, and that notice be given to the Master to that effect." On a division there were ten for the amendment, and four for the motion. Thus ended the Grammar School of Doncaster under the old regime. Then followed several years of smouldering discontent, the chief inhabitants inwardly chafing at the prospect of losing for ever the prestige of their ancient Grammar School. It happened about that time that the Rev. C. J. Vaughan, D.D., once a Schoolmaster, became vicar of Doncaster, and addressed the following letter:—

"Vicarage, Doncaster,
27 August, 1861.

My dear Mr Mayor,

I have refrained until this time from calling your attention to the subject of the Grammar School for this Town, because I hoped that a little delay might remove some difficulties besetting the question of its reconstruction.

I am happy to say that that hope has not been disappointed.

* This building is at present utilized by the Free Library of Doncaster.

I have in my possession a written assurance from the present Master of the School that he is willing to resign his office on the receipt of a compensation amounting to no more than £100.

So small a consideration will not be allowed, I am persuaded, to stand in the way of so great an object as that of providing the Town of Doncaster with a first-rate place of education for the higher and middle classes of its inhabitants.

Few towns possess, I imagine, a surer guarantee for the success of such an Institution, if it be placed from the first upon a sound and reasonable basis," etc.

At a subsequent meeting of the Council, "It was ordered that on Mr Stoddart, the present Master resigning his office, with all property, emoluments, and perquisites connected therewith the Council pay him the sum of £100." Afterwards in order of date occur the following records in the Corporation Courtiers:—

"COPY OF DRAFT RESOLUTIONS AS AMENDED BY THE CHARITY TRUSTEES,
Dec. 28th, 1861.

1. The Master to be a Graduate of one of the English Universities
- 2.—The School to consist of two parts:—
 - (1.)—Classical, in which shall be taught Latin, and Greek, Arithmetic, Mathematics, Composition, History, and such subjects as are commonly taught in the Public Schools, including French and German, in the case of those parents who may desire such instruction for their sons.
 - (2.)—English, in which shall be taught Arithmetic and Mathematics, English Composition, History, and such subjects as are required for a sound Commercial Education, including French and German, as above.
- Both these departments to be under the charge and supervision of the Master of the School.
- 3.—The Master to receive Sons of Freemen, Burgesses, and Residents within the Borough, at a charge of £6 per annum for the Classical School, without extras, except for Modern Languages other than French and German.
- 4.—The Master to be at liberty to receive other Boys, at his own discretion, and on such terms as he may think proper, whether as Boarders in his own House, or in Houses recognized and authorized by him for that purpose.
- 5.—The Master to have the power of appointing and dismissing all Assistant Masters for either department of the School.
- 6.—The Master to have the entire control of the discipline of the School, including the power of expulsion.
- 7.—The vacations of the School to be six weeks in Summer, and five weeks in Winter, the times to be fixed by the Master.
- 8.—The Master not to have any parochial charge, nor to undertake any stipendiary occasional duty, except during vacations.
- 9.—Non-residence to vacate the Mastership *ipso facto*.
(Signed) Cha^s J. Vaughan,
Chairman."

ADDITIONAL RESOLUTIONS.

10.—There shall always be ten Boys taught in the School free of all charge (except for Modern Languages other than French or German) to be called "Corporation (or Municipal) Scholars," to be selected from among the sons under 12 years of age, of Freemen, Burgesses, and Residents within the Borough by an open competitive examination conducted by or under the superintendence of the Master of the School, who shall report the result to the Mayor and Vicar of Doncaster for the time being; the appointment to be made in each case by the Mayor, the Vicar, and the Master, or the majority of them, such Scholars to remain (as above) so long as they continue to attend the School regularly, and conduct themselves diligently and properly, in the judgment of the Master.

In the event of a vacancy arising among the Free Scholars, public notice shall be given, and an examination held within six weeks, to supply the place, according

to the above direction. This rule shall remain in force so long as the annual stipend of £250 be paid by the Corporation.

Resolved also that the proposal of the Town Council to offer £250 per annum (during the pleasure of the Council) as an addition to the Master's salary be acknowledged as a satisfactory and liberal provision, it being understood by the Trustees that it is without prejudice, either to their rights or to any existing Funds belonging to the School.

(Signed) Cha^s J. Vaughan,
Chairman."

9th May, 1865.—"The Charity Trustees having laid before the Council a correspondence from which it appears that M^r Forman offers a piece of Land near Christ Church, about two acres, lying between Thorne Road and the Town Field, as a site for a new Grammar School, on condition that a School of an ornamental character be built, and that M^r Scott (the late Sir Gilbert Scott) be the Architect, it was resolved that the Council record their gratitude to M^r Forman for his generous offer, and their willingness (provided an additional sum be raised from other sources) to contribute towards the contemplated erection a donation of £1,000, it being understood that the present school and premises revert to the Council,* and that the Council incur no responsibility whatever either in the erection or the future maintenance of the School.

It was proposed as an amendment, That in the opinion of this Council the site of the present School is more eligible than the site offered by M^r Forman. Upon a division there appeared twelve for the motion, and six for the amendment."

21st Nov., 1865.—"It was moved and seconded that the sum of £2,000 be given towards the erection of a new Grammar School (payment to be spread over two years) instead of the £1,000 granted at a Meeting of the Council on the 15th August last, but in the same terms and conditions.

On a division there were fourteen in favour of the motion, and four in favour of the resolution of £1,000."

Mr. Forman, in addition to his grant of a site, emphasized the subscriptions by a donation of £1,000, the list ultimately amounting to nearly £6,500. This sum was expended within the limits of the existing building.

The first master appointed under the new *regime* was the Rev. William Gurney, M.A., who conducted the School with efficiency and success for nearly twenty years. After the election of his successor complaints arose that the fees of the Grammar School were much lower than the average of those charged in similar institutions, and inadequate to maintain the present teaching power. The Charity Trustees at one of their meetings "Resolved that a Committee be appointed, consisting of the following gentlemen:—The Chairman (M^r Walker), the Rev.

* 10th Feb., 1869.—"Resolved that on the vacation of the present Grammar School, in Saint George Gate, the same be placed at the service of the Free Library Committee."

Canon Wright, the Rev. Canon Brock, Mr Morris, and Mr Robert Stockil, to represent to the Corporation the present anxious position of the Grammar School, in reference to its receipts from scholars; and to state the opinion of the Trustees that a certain addition should be made to the fees of boys within the borough, in the two departments respectively, together with the suggestion that considering the payments in other like schools in Yorkshire, £10 and £6 respectively might be a reasonable charge in future in the two departments, requesting the opinion of the Corporation upon the subject." This resolution had the appearance of putting the onus of a change upon the Corporation. Five days afterwards the Council in Committee again met, when "it was unanimously resolved (three members present being Charity Trustees remaining neutral) that the Trustees be informed that the Corporation are not prepared to concur in any departure from the existing scheme."

Doncaster.

JOHN TOMLINSON.

AN OLD YORKSHIRE CHARITY SCHOOL.

In the last decade of the seventeenth century, a very earnest effort was made from London as a centre to establish Charity Schools for the poorer classes throughout the country.

Free Grammar Schools—that is schools in which there was no limit on the education offered—had been established here and there, for the benefit of the upper and middle classes, but it being felt that something was required for a lower class, a very earnest effort was made to supply the want. The first two such schools, to supply this newly-felt want, were established at Norton Folgate, in London, and St. Margaret's Westminster, the Parish Church of the House of Commons. From these beginnings the work went on apace, and in order to encourage others to continue and extend the good work, a roll of such schools was published in 1704, by which time as many as fifty-four had been established in London. There were also many others, though sparsely scattered in various parts of the country, but the roll does not contain the name of a single such school for the poor, in either Northumberland, Cumberland, Durham or Yorkshire.

Within a few years, however, a Charity School was established in Pontefract, by favour of a singular succession of circumstances. During the Civil War, the ancient Parish Church by turns fell into the hands of both parties, and by turns attacked by each, was reduced to a heap of ruins, and during the next half century, their appearance stirred up the hearts of many to do something to restore the fallen building. For various reasons, all efforts failed, as indeed did one made by William, second Earl of Strafford, (died 1695,) who among other pious bequests gave to the town the sum of two hundred pounds towards its repair, but fourteen years elapsing, and there being no likelihood of the repairs

being undertaken, the residuary legatee of the Earl, "His Honour" Wentworth, paid the amount of the legacy to the Pontefract Corporation, on receiving from them an undertaking to maintain a School or Workhouse with the interest, until the money was required for the re-building. This was in 1709.

The possession of this money stimulated the friends of education in the town, and they raised by voluntary subscriptions a sum of about £600 to purchase lands as an endowment for the proposed institution, which amount has since been added to from time to time, till there is now an income of £121 from property.

When the School, established by these means, was actually founded is not quite clear, but it was certainly established or being established in 1711, for on 30th October of that year we find an order of the Pontefract Corporation :

"That Mr. Waterhouse, the present Mayor, do make a warrant to some person who will take and collect the Toll of the boats that pass and repass on the river Aire, betwixt Knottingley and Temple Hurst. And that, if any person refuse to pay the same, that the person so nominated and appointed distrain for the same. And that he be indemnified by the town for so doing. And that after the same is fixed and settled, the same shall be granted by lease to such persons in Trust as the Town shall appoint at a generall Town's meeting to be held for that purpose, and that the profits thereof be and go to the public use of the Charity School of Pontefract, aforesaid."

Of course this attempt to enforce an old charter-privilege long obsolete, failed ; but I quote the Order as showing the existence of a Pontefract Charity School so early as 1711, when also a set of Rules for the management of the school was agreed to by the subscribers ; a contemporary copy of which is still in existence.

A substantial bequest was very shortly made to the funds of the institution by Mrs. Dorothy Frank, sister to Robert Frank, the recorder, who by will dated 29th March, 1728, and proved 30th August, 1729, devised to her brother Robert Frank, Nicholas Torre, and the Rev. John Drake, the sum of £100, to be paid by her executor, within twelve months after her decease, upon the special trust,

"That they should lay out and dispose of the said £100 in a purchase of lands, and that they and their heirs should employ thirty shillings per annum out of the said rent for the benefit and advantage of the poor children of the Charity School in Pontefract, aforesaid, the rest and residue of the issues and profits to be employed and bestowed yearly about the time of Christmas among such aged and sick persons of the said town of Pontefract, as her trustees and their heirs shall think fit."

At first, and for a long time, the trustees educated and clothed twenty-four boys and twelve girls, and the building originally used for the purpose seems to have sufficed for about seventy years ; but when in 1779, Mrs. Dodsworth gave to the school a legacy of £60, it was resolved that the money should form the nucleus of a school building fund. To Mrs. Dodsworth's legacy was added £27 10s., the proceeds of the sale of some wood at Cutsyke, belonging to the school ; and the amount thus raised, together with the ordinary excess of income over expenditure, and £18 received to boot in an exchange of lands, enabled

the trustees to erect a school-room in Micklegate, then the chief thoroughfare of the town.

The 1816 school continued to flourish, and thirty years later about the trustees discontinued the provision of clothes for the children, while they enlarged the basis of the establishment by increasing the number of their scholars. They also enlarged their School Room.

Their efforts at improvement were still further stimulated a few years afterwards by a bequest which practically started the schools on the way towards the enormous expansion they have attained during the last half century. Mr. Christopher Mann Torre, who had been a great friend and supporter of the institution, and indeed of every good work in the town, died in 1824 leaving £100 to the charity. With this money in hand, with a promised grant of £140 from the National Society, with the balances of income over expenditure, and with a number of additional voluntary subscriptions, the present Boys' School was built in Northgate in 1827-9 at a cost of £700, the old School in Micklegate being re-arranged for the use of girls and infants; though the two schools were still supported by a common fund.

Then followed the restitution of Earl Strafford's money, the original fund from which all had sprung, and which the supporters of the school chose to treat, even after the lapse of a century and a quarter, as borrowed money, which although borrowed without interest was yet not the borrowers' own. Such a return, after four or five generations had had the benefit of the loan, is perhaps unique. A portion of All Saints Church being refitted for divine service in 1833, the trustees considered that the terms of Earl Strafford's will had been complied with, and accordingly handed over to the Rev. E. Russell and the Rev. R. Stainforth, towards the expense of the rebuilding, the sum of £150, representing three fourths of Earl Strafford's bequest, of which they had had the use for 124 years. When the whole of the rebuilding was complete, an appeal was made to the friends of the school, who subscribed £80 for the purpose, £50 of which was paid to the rebuilding committee, the remainder going to the depleted school funds.

But the growth of the school was by no means complete. In 1878 an additional school-room was built for infants in Northgate, in the immediate neighbourhood of the boys' school, and this has for the last ten years been also well attended.

There have likewise been three considerable recent gifts to the school. (1) A legacy of £100 from Mrs. Carter, in 1865, (2) in 1880, the late Mrs. Hudson having built a school-room in Tanshelf handed it over by deed to the committee, who now use it as an Infant and Sunday School, and (3) at her death they received a further legacy of £50.

By aid of all these benefactions, this school, one of the earliest in Yorkshire, which was originally established for the benefit of only twenty-four boys and twelve girls, now extends its beneficence to about 800 children under twenty teachers.

Pontefract.

RICHARD HOLMES.

AA



YORKSHIRE ANCIENT FAMILIES.

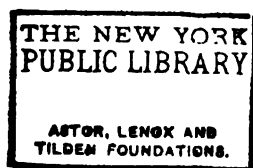
THE DRAKE FAMILY.

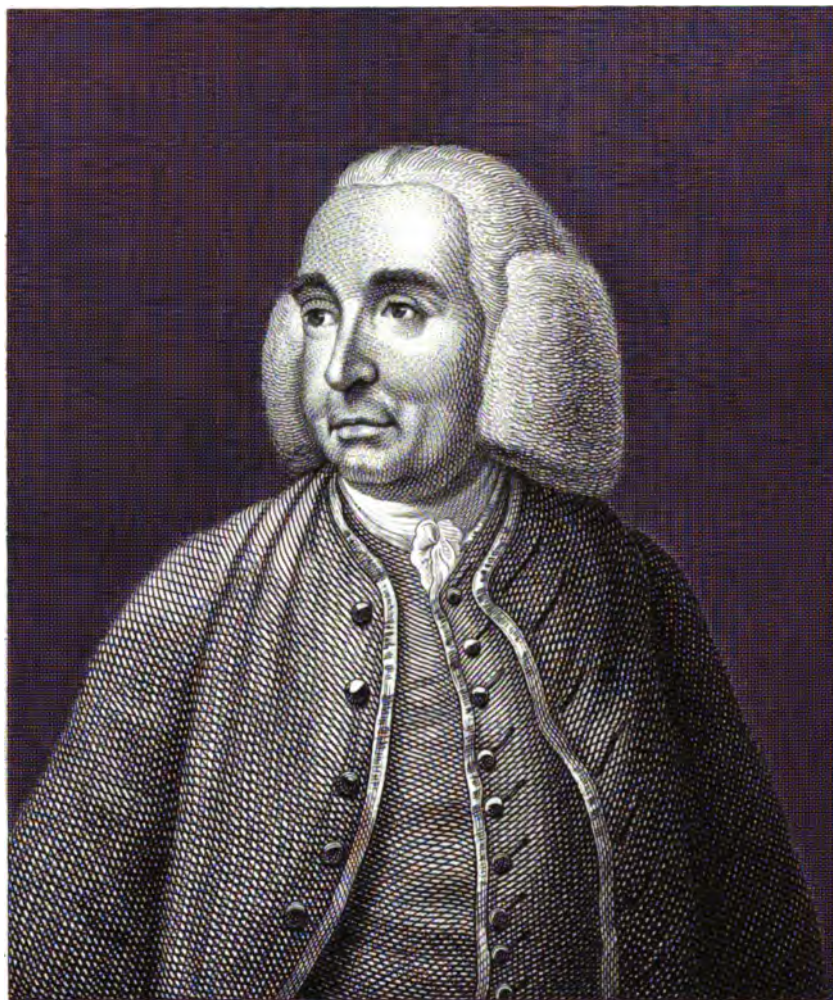


HE Drakes of Yorkshire are a branch of the Devonshire family of that name, which produced Sir Francis, the famous Elizabethan Navigator. They settled in the northern county before the reign of Edward I., and are distinguished for the number of eminent literary men they have given to the world, the most illustrious having been Francis, the Historian of York.

Thomas Drake of Shibden Hall, *temp.* Henry VIII., had a grant, jointly with one Wilkinson, at the dissolution of monasteries, of the manor of Kildwick in Craven, which they sold in the following reign to the Currer family. He had issue—William, Gilbert, Humphrey, and Isabella. William, his eldest son had issue—four sons and four daughters, of whom Nathan, the second son, was a Captain in the Royalist army, during the Civil War, and was one of the defenders of Pontefract Castle, during the siege of 1644-5, of which he left a narrative in manuscript, which his descendant, the Rev. Francis Drake, Vicar of Pontefract, presented to Boothroyd for incorporation in his history of that town. In his preface, Boothroyd writes, "The most valuable communication the author received was from the Rev. F. Drake. This was the MS. journal of the Siege, wrote at the time by his ancestor Capt. Drake, and which has been carefully preserved in the family. By the aid of this valuable MS., the history of the Siege is more particular and interesting than it could possibly otherwise have been." The Rev. Samuel, D.D., his son, was Vicar of Pontefract, and Rector of Hemsworth, (q. v. *infra*). He was born in 1623 and died in 1679, and had issue Francis and Samuel, D.D. (q. v. *infra*).

The Rev. Francis, his eldest son, who died in 1719, was educated at St. John's College, Cambridge, and graduated B.A. 1674, and M.A.





F. Redwell sculp.

FRANCIS DRAKE F.R.S.
Historian & Antiquary.

Engraved 1812 by Wm Richardson Esq. from a Portrait by Sir J. Smith

1678. He was Vicar of Pontefract 1678-1719: Rector of Hemsworth and Prebendary of Warthill, 1688-1713.

By his first wife, Hannah, daughter of — Payler, of York, he had issue—the Rev. John, D.D., Vicar of Pontefract, 1719-1742, and Prebendary of Holme Archiepiscopi, 1715-16—1742. By his second wife, Elizabeth, daughter of John Dixon of Pontefract, he had issue the Rev. Samuel, D.D., Rector of Treeton (q. v. infra), and Francis the Historian of York.

Francis M.D., his third son, had issue by Mary, daughter of John Woodyeare, of Crookhill, the Rev. Francis, D.D., and the Rev. William, Vicar of Isleworth (q. v. infra).

The Rev. Francis, D.D., his eldest son, who died in 1795, was Vicar of St. Mary's, Beverley, 1767-1791, Rector of Winestead, Holderness, 1775-1795, and Lecturer of Pontefract. By his wife, — daughter of Joshua Wilson of Pontefract, he had issue the Rev. Francis, Rector of Walkington, near Beverley.

Francis Drake, M.D., F.S.A., F.R.S., son of the Rev. Francis Drake, Rector of Hemsworth, near Pontefract, by Elizabeth, daughter of John Dixon, his second wife, was born at Hemsworth in 1695; married Mary, daughter of John Woodyeare of Crookhill, near Doncaster, and had issue the Rev. Francis, D.D., Vicar of St. Mary's, Beverley, etc., and the Rev. William, Vicar of Isleworth. He died in 1771, and was buried in St. Mary's, Beverley, where his memorial tablet may still be seen in the north aisle of the nave, where a finely chiselled niche was cut away to make room for it. He was elected Fellow of the Society of Antiquaries and of the Royal Society in 1735, but withdrew from the latter in 1769 for some unexplained reason.

In early life he practised as a physician in York, but afterwards abandoned the profession and devoted himself entirely to literary and antiquarian pursuits, in the course of which he reared to his memory a lasting memorial, in the great work of his life, the "Eboracum." In the year 1745, he espoused the cause of the Pretender, but was a Jacobite in private and conversation only, never making a public demonstration of his sentiments, or taking any active part whatever in the rebellion.

He was a contemporary of Gent, the eccentric York bookseller, and a fellow historian of York, whom he befriended on many occasions. When Honorary Surgeon of the York County Hospital, he carefully tended him, when suffering from a painful disease, which Gent gratefully acknowledges in his Prologue to "Jane Shore," referring to him as "a gentleman whom I have reason to esteem for his great humanity to me when an out-patient of the County Hospital, by which I happily found inexpressible relief." He also assisted him pecuniarily when in adverse circumstances towards the end of his life, and procured for him a small annuity from Allen's charity, of which he was one of the trustees. Gent published his History of York five years before the appearance of Drake's History. In the preface, he, with great modesty, refers to the projected History and superior ability of the Doctor. He says "having

got my materials almost ready, I communicated my design to a learned gentleman (Dr. D.) desiring his assistance, who to my great but pleasing surprise, had another, though far more extensive, as his capacity is superior. Yet, without examining much further the disagreement is perceived in the price, adequate to the largeness thereof, which indisputably, will be acceptable to the greater sort, (as knowing the ability of that ingenious person) when the world will be obliged with it, while in the meantime, this little piece may gently be dispersed, be agreeable in its kind as a pocket companion, and looked upon as a prerunner of an infinitely more noble performance."

He spent many years of his life in making researches and collecting materials for the magnificent work with which his name is connected, and spared no pains to render it as complete as possible. It is true that it contains some errors, which have been corrected by subsequent discoveries, and the painstaking researches of later Topographers, and by the revelations of authoritative MSS., which have been brought to light since its publication; but seeing that it was the first work on York history, excepting the small history from the pen of Gent, it is a wonderful monument of industry and application in the collection of the materials; and of literary and antiquarian skill in the compilation. Its title runs thus:

"*Eboracum, or the History and Antiquities of the City of York, from its original to the present time: together with the History of the Cathedral Church, and the lives of the Archbishops of that See, from the first introduction of Christianity into the Northern parts of this Island, to the present state and condition of that magnificent Fabric. Collected from authentic manuscripts, Public Records, Ancient Chronicles, and Modern Historians. In two Books, by Francis Drake, of the City of York, Gent. F.R.S., a member of the Society of Antiquaries, London.*"

"*Neo manet ut fuerat, nec formam servat eandem,
Sed tamen ipsa eadem est.*"—Ovid, *Met. lib. xv.*

London; printed by W. Bowyer, for the author, MDCCXXXVI. Dedicated to the Right Honourable Sir Richard Boyle, Earl of Burlington. London, August 1, 1736.

The work was published in folio, with a portrait of the author, 60 plates and 53 woodcuts in the letterpress: at 5 Guineas, large paper, and 2 Guineas, small paper.

He was also the compiler, in conjunction with Cæsar Ward, the York Printer, of "*The Parliamentary and Constitutional History of England, from the earliest time to 1660. 24 vols., London, 1751-62;*" and the contributor of several Papers on Antiquarian and Historical subjects, to the "*Philosophical Transactions of the Royal Society,*" the "*Archæologia,*" etc.

The Rev. Michael Drake, Nonconformist Minister, born at Bradford early in the 17th century; died *post* 1687. He was educated at Cambridge, where he distinguished himself in Hebrew Scholarship. In 1645-6 he was presented to the Rectory of Pickworth, County Lincoln, where he discharged his duties faithfully and assiduously, until he was silenced by the Act of Uniformity in 1662, when he retired to Fulneck,

near Lincoln, where he preached privately, on Saturday evenings, in the house of a Mr. Jn. Disney. On the declaration of the Indulgence of James II., he was appointed to a church in Lincoln, with a stipend of £15 per annum. He was cast into prison on suspicion of favouring the rebellion of Monmouth, but as nothing could be proved against him, he was soon after liberated.

The Rev. Nathan Drake, M.A., born about the middle of the 17th century; died at Kirkby Overblow in 1709. He was educated at St. John's College, Cambridge: B.A. 1680; M.A. 1684; and became successively, Vicar of Market Weighton, 168—1695; chaplain to Ingleby Daniel Esq., Beswick, near Beverley, 169—; Vicar of Sheffield, 1695-1713; Rector of Kirkby Overblow, 1713-1729; Prebendary of Bilton, 1703-1729. Like so many others of the family, he possessed a taste for antiquarian matters, and was a friend and correspondent of Ralph Thoresby, in whose correspondence there is a letter from him, dated Sheffield, Nov. 27, 1707, in which he states that he was "second cousin to Mr. Nathan Drake, my late dear namesake, and brother to cousin Drake, Vicar of Pontefract." He refers to the newly projected edition of Camden's "Britannia," and speaks of a visit to Sheffield Manor, the ruined residence of the Talbots, with Cardinal Wolsey's Tower; and of "a remarkable sepulchre or stone coffin there, in the court by a well, in which they now water cattle, which was taken up at Sheffield Castle, when that noble pile was dismantled, upon the broken cover of which, they tell me, was this inscription:

I, Lord Furnival,
Built this castle all;
And under this wall
Is my burial."

He published two Sermons, one on Bribery, (Mat. xxviii, 15.) preached in York Cathedral, before Baron Turton and the High Sheriff, Ingleby Daniel. York, 1695; the other on False Weights and Measures, (Prov. xvi., 14.) preached in Sheffield, 1697.

The Rev. Nathan Drake, M.D., Associate of the Royal Society of Literature, born at York, 1776; died at Hadleigh, County Suffolk, 1836; educated at Edinburgh, where he graduated in Medicine in 1797, and where he published a Medical Treatise, the first effort of his afterwards prolific pen. On leaving Edinburgh he settled as a Physician at Billericay, County Essex, whence he removed to Sudbury, County Suffolk, and finally established himself at Hadleigh, and died there after a residence of twenty-four years. In 1807 he married a Miss Rose of Brettenham, County Suffolk, by whom he had a numerous offspring.

It is as an Essayist and Critic that he is known in literature; his works were exceedingly popular at the time of their publication, and are now not altogether forgotten; besides these he was a frequent contributor to Medical and Scientific Journals. The following is a list of his works:—"The Speculator, 1790; Poems, 1793; Literary Hours, 1798; 4th and best edition 1820 Essays, biographical, critical and

historical, illustrative of the 'Tatler,' 'Spectator,' and 'Guardian'; 2 vols., 1805; 2nd edition, 1812; Essays, etc., illustrative of the 'Rambler,' 'Adventurer,' 'Idler,' etc., 2 vols., 1809; The 'Gleaner,' 4 vols., 1811; 'Shakespeare and his Times,' 2 vols., 1817, published at two guineas; 'Winter Nights,' 2 vols., 1820; 'Evenings in Autumn,' 2 vols., 1822; 'Mornings in Spring,' 2 vols., 1828; 'Memorials of Shakespeare,' 1828; He left also in MS. a selected version of the Psalms, with Notes and illustrations. Portrait published.

The Rev. Samuel Drake, D.D., a son of Captain Nathan Drake, author of the narrative of the Siege of Pontefract; born 1620; died, 1679; educated at St. John's College, Cambridge, of which he became a Fellow, but was expelled during the Puritan Rule. Upon this he took a commission in the Royalist Army, and served at Pontefract, Newark, and elsewhere; remained in seclusion during the Protectorate, and at the Restoration resumed his clerical functions. He was created S.T.P. for literas Regias, in 1662, in consideration of his loyalty, and was preferred to the living of Pontefract in 1661, the Rectory of Hemsworth, and the Prebend of Normanton, Southwell in 1670, which latter office he resigned the following year. He had issue a son, Francis, who succeeded him as Vicar of Pontefract, 1679-1719. He published a sermon—"The Civil Deacon's Sacred Power, Romans, xiii., 6. London, 1670;" and edited "The Works of John Cleveland, containing his Poems, Orations, etc., with a life of the author, by J. L. (ake), and S. D. (rake). London, 1687." Cleveland was his tutor at Cambridge, and his intimate in after life. Portrait, engraved by Birrel, 1807, republished 1812, with a different lettering.

The Rev. Samuel Drake, D.D., Rector of Treeton, near Rotherham, born at Hemsworth, 162—, of which place his father, the Rev. Francis Drake was Rector; died, 1753, at Treeton, where he was buried. He was the younger brother of Francis Drake, the Historian of York; educated at St. John's College, Cambridge, where he graduated B.A., 1707; M.A., 1711; B.D., 1718; D.D., 1724; Vicar of Treeton, 1728-1753; Vicar of Holme-upon-Spalding Moor, 1733-1653; which living he had a license to hold, in conjunction with Treeton. He was a man of great learning and controversial ability, and maintained a dispute for some time with the Rev. T. Wagstaff, a Nonjuring clergyman, Author of:—

"Vino Eucharistico, aqua non necessario admiscenda Concio habitæ ad Clerum in Templo B. Mariæ Cantabrigiæ. London, 1719."

"Ad T. Wagstaff, Epistola, in qua defenditur Concio habitæ ad Clerum Cantabrigiæ de aqua non necessario calici Eucharistico admiscenda. London, 1721." Ara Ignoto Deo. Concio ad Clerum (Acts xvii., 22-3.) Cantab, 1724.

Edited—"Balthazaris Castillonis Comito Lib. iv, de curiali sive aulico etc. London, 1713."

Archbishop Parker's—"De Antiquitate Britannicæ Ecclesiæ et privilegiis Ecclesiæ Cantuariensis, cum Archiepiscopis ejusdem 70. Fol. 1729. Of the original edition published in 1572, it is said 22 copies only were printed.

The Rev. William Drake, M.A., F.S.A., was another member of the family who devoted himself in his leisure moments to antiquarian

pursuits. He was the second son of Francis Drake, author of "Eboracum," by his wife Mary Goodyear. He was born at York, in 171—, and died in 1801; was educated at St. John's College, Cambridge, where he graduated B.A. 1730, and M.A. 1734, and was preferred to the Rectory of Felstead, County Essex; afterwards becoming Vicar of Isleworth. Author of

"On the origin of the word Romance."—*Archæologia* iv. 142. 1775.

"Observations on two Roman Stations in Essex; Cæsar-omago and Canonica. Ib. v. 137. 1776."

"On the origin of the English Language. Ib. v. 306. 1776."

"Further remarks on the origin of the English Language. Ib. v. 379."

"An account of some discoveries in the Church of Brotherton, Yorkshire, and relics of the skirmish there. Ib. ix. 253. 1789."

"Observations on the derivation of the English Language. Ib. iv. 332. 1789.

Portrait published, engraved by Bromley.

The Rev. William Drake, M.A., of King's College, Cambridge, chaplain to Charles Talbot, 8th Baron Blaney, and Rector of Full Sutton, near Pocklington, published "A Sermon, preached at Hatfield, on Sunday, October the 4th, 1745; on occasion of the present troubles at home and abroad. Dedicated to Thomas, '(Herring)' Lord Archbishop of York; Thomas, Earl of Malton, Lord Lieutenant; Henry Lord Viscount Downe; William Simpson, Esq.; and the rest of the Deputy Lieutenants of the West Riding of the County of York. York, 1745."

London.

FREDK. ROSS.

THE ROUNDELLS OF GLEDSTONE.

THE Roundells are an influential Screven and county family who were formerly seated at Screven, near Knaresborough, but latterly have been seated at Gledstone, in Craven.

JOHN ROUNDELL, of Screven, living temp. Henry VI., married Jane, daughter of Thomas Coke, of York. His great-grandson.

RICHARD ROUNDELL, living in the reigns of Henry VII. and Henry VIII., had issue, John, his heir, and Christopher, great-grandfather of William Roundell, of Marston and Hutton Wansley, in Yorkshire, who is now represented by his descendants, Earl of Harewood and Lord Wenlock.

JOHN ROUNDELL, of Screven, married Margaret, daughter of William Sill, and was succeeded by his son, Marmaduke Roundell, of Screven, who married in 1558 Jane, daughter of Thomas Lowe, but dying issueless, was succeeded by his brother,

WILLIAM ROUNDELL, who died in 1582, and was succeeded by his eldest son,

WILLIAM ROUNDELL. This gentleman was a juror of a presentment at the Castle of Knaresborough, and was sworn before Sir Oliver Cromwell, Master of His Highness's game; Sir Wm. Fleetwood, Knt.,

His Majesty's Surveyor-General; Sir Henry Slingsby, and Sir Wm. Ingleby, Deputy-Stewards; and Richard Hutton, Serjeant-at-Law, Steward of the House and Manor of Knaresborough. Mr. Roundell married in 1591, Elizabeth Lightfoot, and had William (who died without issue), Peter, John, and other issue. He was succeeded by his second son,

PETER ROUNDELL, of Screven, who left a son, Peter, who died without issue, when he was succeeded by his uncle.

JOHN ROUNDELL, who married Maria Wade in 1635, and had, with other issue, William, his heir. He died 1657, and was succeeded by his eldest son,

WILLIAM ROUNDELL, of Screven, born in 1636, married Anne, daughter of Thomas Brown, of Polespring, in the county of York, by whom he had two sons and a daughter—Peter, who died 1683, in the lifetime of his father, and

WILLIAM ROUNDELL, of Screven, born in 1666. He married Ellen, daughter of — Oddy, of Kirby Malzeard, but by her had no issue. He married secondly Jane, daughter and coheir of Laurence Danson, of Spring House, in the parish of Hartwith, and had by her four sons and two daughters. The fourth son,

DANSON ROUNDELL, espoused in 1739 Ellen, daughter and heiress of Christopher Hartley, of Marton-in-Craven, by whom he acquired that estate. The Hartleys obtained their Marton property from the Gledstones by the marriage, in 1662, of Anthony Hartley to Ellen, daughter of Francis Gledstone, of Marton, and eventually heir to her grand-nephew, Walter Gledstone. He died 1770, and was succeeded by his eldest son,

RICHARD ROUNDELL, of Marton. This gentleman commenced the erection of the mansion of Gledstone, but died before its completion. Gledstone House was completed by his brother and successor,

The Rev. WILLIAM ROUNDELL, of Gledstone House. He married in 1775 Mary, youngest daughter of the Rev. Henry Richardson, A.M., Rector of Thornton, and grand-daughter of Richard Richardson, of Bierley, in the County of York, by whom he had issue Richard Henry, his heir; William Hartley, born in 1780, who assumed in 1786 the surname of Currer, upon succeeding to the fortune and acquired estates of his maternal uncle, John Currer, of Kildwick and Bierley. The settled estates of John Currer were inherited by his great niece, Miss Frances Mary Richardson Currer, who died 1861, and left the estates of Kildwick and Bierley to the present Sir Matthew Wilson, Bart., of Eshton. William Hartley Currer died 1801, when his Currer estates passed to his brother, Danson Richardson, M.A., born in 1784, who then took the surname of Currer. With other issue, the above Rev. William Roundell, of Gledstone, had a daughter, Dorothea Richardson, who married in 1810 the Rev. William Jocelyn Palmer, M.A., Rector of Mixbury, in Oxfordshire, and had, with other issue, Roundell Palmer, born 1812, now Earl of Selborne and Lord High Chancellor.

RICHARD HENRY ROUNDSELL, of Gledstone, born 1776; High Sheriff of Yorkshire 1835; died unmarried 1851. This Richard Henry Roundsell purchased in 1841 all the lands in Marton parish, and the advowson of Marton Church, belonging to the Heber family. Previous to 1841 the Roundells and the Hebers owned Marton parish in equal moieties. After this purchase the Roundells owned the whole of Marton parish except about 110 acres. The Hebers had held land at Marton for three centuries, Thomas Heber having bought West Marton Hall in 1535 of Thomas Marton, and another Thomas Heber purchased in 1801 the hall and manor of East Marton of Lancelot Marton. Of Marton Hall, Dr. Whitaker, in his history of Craven, says, "No house within the compass of the present work, and in the present generation, has been connected with greater virtues or equal talents." Richard Henry Roundsell was succeeded by his brother,

The Rev. DANSON RICHARDSON ROUNDSELL, who then resumed his patronymic of Roundell. He married, 1815, Hannah, eldest daughter of Sir William Foulis, of Ingleby Manor, county York, eighth baronet, and had issue, William, his heir; and with others, Charles Savile, born 1827, who married, 1873, Julia, elder daughter of Wilbraham Tollemache, of Dorfold, county Cheshire, and has issue, one son, Christopher Foulis, born 1876. Charles Savile Roundell is now M.P. for Grantham. The Rev. D. R. Roundell died May 10th, 1873.

WILLIAM ROUNDSELL, born 1817, succeeded his father 1873; married, 1864, Harriet Jane, youngest daughter of Francis Hackett, of Moor Hall, county Warwick, Esquire, and has issue Richard Foulis, now of Gledstone, and Charles Selborne, twins, born 4th November, 1872. William Roundsell died on the 21st of September, 1881, during his term of office as High Sheriff of Yorkshire. Gledstone is finely situated in a park of 162 acres in the parish of Marton, about seven miles from Skipton. It was erected about 1780, and the country around is of an undulating character peculiar to Craven. The stables are very large, being built with the intention of stabling a regiment of cavalry, the country being in an unsettled state through the fear of a Napoleonic invasion at the time of their erection.

ARMS.—Or, a fesse gu., between three olive branches vert.*

CREST.—A sword in pale arg., hilt and pommel or, gripe gu.

* For Arms of Roundell, see page 1





YORKSHIRE REMOTE HISTORY.

THE ABORIGINES OF YORKSHIRE.

BEFORE we come to speak of the Aboriginal inhabitants of the great county of York, or of the kingdom of which it forms so large and important a division, it will be necessary to make some general observations on what may be not inappropriately termed the second advent of the human race.

All traditional and recorded history point to Central Asia as the cradle of our species after the Deluge, as the fountain head from which all the nations of the world have descended. When the earth was renewed, and the family of the patriarch Noah stepped out of the Ark in safety, they are supposed to have made their home in the Valley of Shinar, not far from Ararat, where the ark rested, and upon which mount, as has recently been reported, a remnant of that structure has been discovered. From that time honoured vale sprang the progenitors of all the nations of the globe. Noah became a husbandman and planted a vineyard, and his three sons—Shem, Ham, and Japheth—doubtless followed his example. And they increased and multiplied, and their descendants populated the earth. For centuries the people spoke but one language, but after its “confusion” at Babel the various families or tribes were forced to seek settlements over different parts of the world. Nimrod, of the family of Ham, settled on the Euphrates, where he built the famous city of Babylon; Assur, of the family of Shem, settled on the Tigris, and built Nineveh; and Elam, of the same family, proceeded to the East, and from him came the Medes and Persians. The tribe or tribes of Japheth gave inhabitants to what is now known as Europe. It was along the banks of the great Asiatic rivers and of the Nile that the earliest cities were built, and the capitals of the earliest empires established. In course of time these

peoples received various designations such as the Celtic, the Tuetic, the Sclavonic, etc. It is, perhaps, needless to state that, whilst for centuries when the whole of the West of Europe was in a state of barbarism, there were many great and powerful empires in the East; and that whilst Europe was covered with forests, and inhabited by wild tribes of barbarians, the Asiatics dwelt in splendid cities, where learning flourished, the arts were cultivated, where the people were surrounded by all the elegancies of life, and where they supported their opulence by an extensive commerce.

For hundreds of years after the disastrous failure of the Tower of Babel scheme, we find wave after wave of population setting out from their eastern home, and pursuing their long journey towards the setting sun, but it is not known with certainty at what period the great Gallic wave first set in upon the western regions of the world. There are good reasons, however, for concluding that it had overflowed a great part of the continent of Europe fully a thousand years before the Christian era, and it is believed that not long after this date the first emigrants began to pass over from Gaul (France), to this country, then called Albin—a name thought to have been given to the island from the chalk cliffs which it presented to the view of the people on the opposite coast. Albinn or Albion is the Gallic term for white island. The new comers to Albion became known as Britons, a word derived from the Gallic *Brit*, which signifies "the divided" or "separated"—an idea natural enough to the natives of the Continent when speaking of our island. Virgil, in his first eclogue, calls our ancestors, "*penitus toto divisos orbe Britannos*"—"the Britons quite separated from the whole world." Thus it would appear that the name of Briton, which is now given to the island, was originally applied to its inhabitants.

The name of the first civilised man who is recorded to have had any dealings here is Midacritus, doubtless a Phœnician sea captain or merchant, from Tyre or Sidon, who came to the south-western end of Britain, to the part now called Cornwall, for tin. That Cornish territory was known to abound in tin from a period long antecedent to the time of written history, and the Phœnicians and their kinsmen and colonists, the Carthagenians, continued for many centuries to carry on the British tin trade which Midacritus had commenced. We have the authority of Pliny and of Lappenberg for this fact. The importance of this commerce may be estimated to some extent by considering that by far the greater part of the metallic implements and works of art of the Ancients were made of bronze, and that tin—the chief ingredient of that composite—was found in very few parts of the world, and nowhere also so abundantly as in the south-western parts of our island. We know, on the authority of the Bible, that there were in the Phœnician cities of Tyre and Sidon men "cunning to work" in gold, silver, brass, and iron, and that these great artificers were employed in the construction of the Temple of Jerusalem—hence it is not unreasonable to

suppose that the British mines mainly supplied the glorious adornment of Solomon's Temple; and that hence also came the chief material of the armour of the kings and chieftains of heroic Greece. For the better understanding of this it is necessary to state that it is the opinion of learned persons that the Scriptural and classical words usually translated "brass," would more properly be rendered "bronze." Brass, which is a mixture of copper and zinc, was less early known by the Ancients than bronze, which is a mixture of copper and tin.

The Phœnicians, found Britain inhabited by a comparatively savage race, to which they would have necessarily to teach the art of working in metals, and many other means and appliances of civilized life. It may not be known to some of the less learned of our readers that the country of the Phœnicians was situated on the shore of the Mediterranean, between Syria and Judea, and that Tyre and Sidon, the most eminent of their cities, were of great antiquity, though not so old as Babylon or Nineveh, or the earliest cities of the Nile. Tyre was for many centuries the Venice of the ancient world and the undisputed Queen of the Mediterranean, and it had long monopolised the coasting trade of the nations beyond the Pillars of Hercules—Gibraltar and Ceuta. It is worthy of remark that before the discovery of the mariners' compass all navigation was conducted on the principle of always, when possible, keeping within sight of the coast, hence the old voyager from Tyre to Britain had a greater distance to sail over than the modern voyager from England to Calcutta.

At the time of the Roman invasion, that part of the earth's surface which now, and during the past ten centuries, has been called England, was found to be sub-divided by the British tribes into seventeen petty but independent States. One of the most numerous and powerful of these tribes was the Brigantes, who had possession of the greater part of the district now known as the counties of York, Lancaster, Durham, Westmorland, and Cumberland. Northumberland, to the river Tweed, was occupied by the Ottadinis. The Parisi peopled, according to some, merely the south-east angle of Yorkshire, stretching from the Humber to Flamborough Head, but there is good reason for believing that their territory was nearly co-extensive with the present East Riding; that the river Derwent formed the boundary between the two kindred tribes. Richard of Cirencester tells us that the Brigantes reduced the Parisi, and that they also conquered and acquired the country of the Volunti and the Sistini on the west, embracing the sea-coast of Lancashire and Cumberland, with part of Westmorland; and it is probable that they conquered also the Ottadini, as the territory of the Brigantes is sometimes described as being bounded by the Humber, the Mersey, and the Tweed. Besides the seventeen tribes located in England, several other tribes inhabited Scotland. The Romans found all the tribes in the rudest state with regard to the arts of life, but their historians speak with respect of their intellectual and moral character. Diodorus Siculus praises the simplicity of their manners

and the honesty of their dispositions. Their persons were tall, they wore their hair long, and shaved their beards, with the exception of the upper lip, which, like the Gauls, they suffered to grow to a great length. They stained their faces, arms, and legs blue, decorating the skin with figures of various objects, particularly of the heavenly bodies. The common people were clothed in untanned skins, but the chiefs wore chequered garments of wool. The Druids wore white robes, the Bards sky-blue, the Ovates green, and the disciples robes of all three colours blended together. Their towns were a confused assemblage of huts covered with turf or skins, and, for the sake of security, generally planted in some wood or morass, and surrounded with palisadoes of trees piled upon each other, like the fortifications observed at this day among the New Zealanders. "Wattled and mud built huts (says a writer) were its palaces and dwellings, its defences, mounds of earth and felled trees;" and Julius Cæsar tells us that a town among the Britons was nothing more than a thick wood, fortified with a ditch and rampart to make it a place of retreat against the incursions of their enemies.

The British tribes of the maritime districts of Britain were less barbarous than those of the interior of the island; so much so that corn formed one of the principal articles of export to the Continent. Indeed, agriculture was extensively practised in the south. The Northern Britons seem to have advanced little beyond the hunter and the pastoral state. They are described as subsisting chiefly on the flesh of their herds or the produce of the chase, and milk. Superstition had forbidden them the use of fish. None of the Britons appear to have been shipowners or mariners. They seem to have possessed nothing in that line more capacious or solid than frail coracles composed of slight ribs of wood covered with hides. There is a British canoe in the York Museum, which is said to be the only specimen in the kingdom. It was dug from the bed of the river Calder at Stanley Ferry, near Wakefield, in 1838.

Those Ancient Britons were a fierce and warlike people, and learned to fabricate warlike weapons from metals. These weapons were short swords and spears, axes, bows and arrows, and a flat circular shield of wickerwork covered with metal, a mixture of tin and copper, of which all their cutting instruments were manufactured. Their head of battle-axe was sometimes a stone fitted to a handle, and head of the lance often a bone ground to a point. They were skilful in wickerwork and fabricated baskets, quivers, and even idols of this work. In battle they used a very formidable kind of chariot, which was armed with scythes projecting from the axletrees, which inflicted dreadful wounds, and caused terror in the ranks of the enemy—one man guiding the horses, while another maintained the combat. So expert were they in the management of these chariots that they could stop their horses on the side of a steep hill when at full speed, turn them short round, run along upon the beam, rest upon the yoke, and in an instant recover their seats. Helmets and breast-plates they con-

sidered an incumbrance. They could endure hunger, cold, and all kinds of fatigue with admirable patience; and continue for several days together in bogs, and live in woods upon the bark and roots of trees. The tribes were frequently at war with each other. Tacitus justly observes—"Nothing contributed so much to the advantage gained over them by the Romans as their want of union and concert for their common interest." Little is known of the limits of regal authority amongst them; 'tis certain that they had kings and princes, but it is conjectured that the popular power was considerable. At all events, whatever either the royal or popular power may have been, the influence of their priesthood was paramount to both. The Druids were the priests, law-givers, and the judges of the people, and they dispensed rewards and inflicted punishments without the sanction or interference of any higher tribunal. The Britons had long remained in their rude but independent state, when Cæsar, having overrun Gaul, determined upon the conquest of a country that seemed to promise an easy triumph; and in the year 55 B. C. he commenced operations. The naked and ill-armed Britons made a long, an obstinate, and a brave defence, but they were at last obliged to submit to the superior discipline of the Romans, and to sue for peace. After a forty years' war, during which many splendid proofs of heroic patriotism were displayed on the side of the unsuccessful British, the whole island, except the extreme north, which was the country of the Brigantes, was thoroughly conquered. At a later period, after many hard-fought battles, the Brigantian territory was subdued in the reign of the Roman Emperor Vespasian. The Brigantes were, therefore, the last of the British tribes that bent the neck to the Roman yoke.

It is not possible to ascertain to what country the Brigantes originally belonged; there were Brigantes on the Continent "near the Cottian Alps," and there were Brigantes in Ireland. Tacitus says—"The red hair and strong limbs of those who inhabit near Caledonia indicate German descent; the coloured countenances and crisp hair of the Silures, render it probable that they are of Iberian origin, while those nearest to Gaul resemble the people of that country." The first mention of the Brigantes here in Britain occurs about A.D. 50, when Ostorius Capula was governor or proprætor of Britain. At that period Caractacus the brave chief of the Silures (the people of South Wales) was, after nine years' war with the Romans, defeated. He fled for protection to Cartismandua, his wife's mother, Queen of the Brigantes, who, instead of protecting or assisting that great hero against the common enemy, betrayed him to the Roman power, from fear of drawing a victorious army into her country. Caractacus was taken captive to Rome with his wife and children, to grace the triumphs which the Emperor Claudius celebrated for the victories which his legions had won in Britain. The ablest of Roman historians, Tacitus, gives a fine description of the splendid pageant, including the noble address to Claudius, delivered by Caractacus.

Canobelin, father of the Silurian chief, (and the Cymbeline of Shakespeare) was King of the Trinobantes, and had acquired a permanent authority over nearly the whole of southern and central Britain. In his day, northward of his territories, the power of the Iceni extended from sea to sea, from the parts since called Lincolnshire, Norfolk, and Suffolk on the east, to North Wales on the west. The Humber and the Mersey divided the Iceni from the Brigantes, who formed the third great State in the island, and whose dominion, according to Ptolemy, who wrote about A.D. 120, was spread from coast to coast, as far northward as the mountains and morasses of Caledonia. It is not to be supposed that the Sovereign of any of those three principal British Powers ruled over a perfectly united and well organised kingdom. Each little district, and each petty tribe, had still its own local prince or chief, but all were more or less subject to one of the three dominant States.

To return to Caractacus. Claudius was not wanting in generosity. He ordered that the famous British chief and his family should be spared, but we have no certain knowledge of the subsequent fortunes of Caractacus. He was probably detained in Rome under the personal protection of the Emperor. "In that case," writes Sir E. S. Creasy, "he and his children would, like other clients of the Claudian House, assume the Claudian name. The Roman poet, Martial," he continues, "in verses written not many years after the captivity of Caractacus, has celebrated the beauty, the accomplishments, and the matronly virtues of 'Claudia of foreign birth,' 'Claudia of British race,' the wife of the poet's friend, Pudens. This Claudia is supposed by many to have been the daughter of Caractacus, and many learned men have also believed that this child of our British chief not only became eminent among the beauties of Rome for her charms and her virtues, but that she and her husband were amongst the earliest Roman converts to Christianity, and that they were the Claudia and Pudens mentioned by St. Paul among the list of friends whose greetings he sent from Rome to his distant disciple.*

From Tacitus we learn some particulars of the abandoned Queen Cartismandua. She had married one of her chiefs, named Venusius, who quarrelled with her because she would not surrender to him the supreme power over her people. She then not only deserted her husband, but consigned her person to the embraces of her menial servant, Vellocatus. This occurred about the year 52, and about the same time a civil war broke out among the Brigantes. Many of the tribe, disgusted with the conduct of their Queen with regard to Caractacus, placed themselves under the leadership of Venusius, and cried out against the indignity of being ruled by a woman. Cartismandua's party appear to have been the strongest, and Venusius was driven from among the Brigantes. He now placed himself at the head of the party that was in arms against

* 2nd Epistle to Timothy iv., 21.

the invaders, and for some time was pretty successful. In the meantime, Cartismandua captured and put to death a brother and other relatives of her husband ; and he, in revenge, collected his allies, and, being joined by a party of the Brigantes, proceeded to make war on the Queen, his wife. She now claimed the protection of the Romans, who immediately sent an army to assist her, and in a well-contested battle the enemies of the Queen were defeated. In the year 70 Venusius was sole monarch of the Brigantes ; but after several hard-fought battles, in which the Romans were frequently defeated, the brave Brigantes were completely subdued by Petilius Cerealis, in the reign of the Emperor Vespasian, as already stated, in or about the year of Grace 70.

The capital or metropolis of the Brigantes is stated by many writers to be Iseur. Antoninus calls it Isu-brigantium. It was afterwards an important town of the Romans, with its original name Iseur, Latinised to Isurium. The site is now occupied by the modern village of Aldborough, near Boroughbridge, in this county. This is the place where Cartismandua and Venusius resided and kept their semi-barbarous Court ; and here it was that Caractacus was basely betrayed to the invaders, and from which he was carried a captive to Rome. The place is pleasantly situated on the banks of the river Yore.

The City of York seems to have been a stronghold of the Brigantes, but little is known of it as such. As well as Eboracum, the Romans called the place Civitas Brigantium, which clearly shews that it had previously been occupied by the aboriginal inhabitants of the district ; for, as just stated, when they converted Iseur into a Roman Station, they designated it Isurium Brigantium.

The Parisi had two cities which subsequently became the Roman stations, Petuaria and Portex Felix. Richard of Cirencester evidently refers to Beverley when he mentions Petuaria ; and Camden says that from its name and situation Beverley may be imagined the ancient Petuaria Parisiorum.

Hull, December, 1883.

J. J. SHEAHAN.





YORKSHIRE STATELY HOMES.

CASTLE HOWARD.

THIS princely seat of the Howards is distant about twenty miles from the venerable city of York, on the road from thence to Malton. The railway station, four miles from the mansion, on the borders of the Derwent, and not far from one of the most interesting of monastic ruins, the ancient abbey of Kirkham, is pretty and picturesque, and the drive from thence to the castle is by a road full of beauty—passing by tranquil villages and umbrageous woods, and commanding, here and there, glorious and extensive views of fertile country, far away from the active bustle of busy life. Castle Howard, one of the most perfect of the “dwellings” that succeeded the castles and “strong houses” of our forefathers, with its gardens, grounds, lawns, plantations, woods, and all the accessories of refined taste, is a model of that repose which speaks of happiness—and makes it; and it is pleasant to imagine there the good statesman, retiring from the political warfare in which he had

so large a share, to leave earth, “after life’s fitful fever,” in the midst of the graces of the demesne, and the honourable and lofty associations connected with a numerous list of heroic ancestors.



Arms of Carlisle.

Castle Howard is the *chef-d’œuvre* of the architect, Sir John Vanbrugh, he who laid in England “many a heavy load,” and whose graceful and emphatically “comfortable” structures, including notably that of Blenheim, adorn several of our English shires. Comparing Castle Howard with Blenheim, Dr. Waagen writes—“The

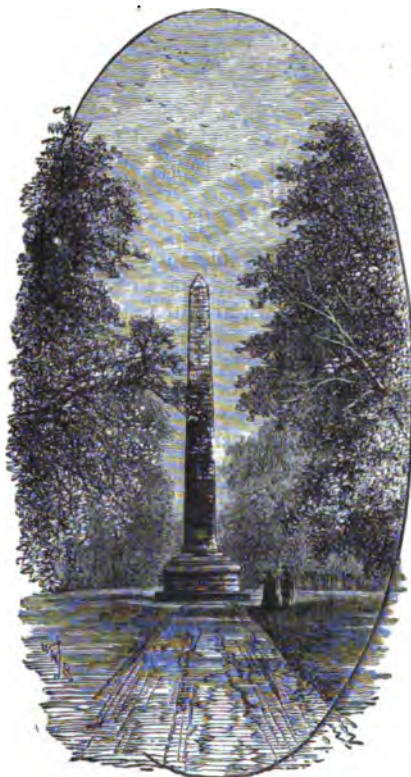
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former is less 'broken up' than the latter, and though not of equal extent, has a grander and more massive appearance. In the whole arrangement of the mansion and the garden, the architect evidently had Versailles in his mind as the perfection of this style."

Sir John Vanbrugh was, as his name indicates, of Dutch descent. He was born at Chester in 1666, his father being a sugar-baker in that city. In 1695, his architectural skill having acquired him some reputation, he was appointed one of the commissioners for completing Greenwich Palace, at the time when it was about to be converted into a hospital. In 1702 he built Castle Howard for the Earl of Carlisle, who was so pleased with his skill, that, being at the time Deputy Earl

Marshal of England, he conferred upon him the important appointment of Clarencieux King-of-arms. In 1726 he died, and was buried in the church of St. Stephen, Walbrook.

The South Front shows Castle Howard in its finest point of view; it is in length 323 feet; the centre consists of a pediment and entablature supported by fluted Corinthian pilasters; and the door is reached by a flight of stately steps. "The North Front consists of an elaborate centre of the Corinthian order, with a cupola rising from the top, and on either side extensive wings, the east according to the original design, the west from a design by Sir James Robinson, which has been more recently built in a very different style from the other wing; and, as the building has been deemed by some architectural critics to be wanting in the qualities of lightness and elegance, and uniformity of parts, to this circumstance is owing the alleged incongruity."



Obelisk in Grounds.

From this point is the main or state entrance into the Great Hall, pictured in the engraving. It is 65 feet high; a square of 35 feet; lit from a dome, the top of which is 100 feet from the floor. The principal entrance is on its north side, and the spaces between the piers on that

and on the south side are open the whole height of the arches. The south side opens to the suite of apartments on the garden front, and a richly balustraded gallery gives access to the upper rooms. The east and west sides are partly filled, the upper portions being open, and showing the splendid ceilings of the staircase, etc. On one of these sides is the fireplace, and on the other a canopied recess. The fireplace is a rich piece of sculptured marbles, and there are panels filled with pendent groups of musical instruments; allegories grace the ceilings and walls, principally painted by Pellegrini; and statues and busts are placed on pedestals, and otherwise adorn the sides.

A gallery called the Antique Gallery—160 feet long, by 20 in width—contains a number of rare, beautiful, and valuable examples of Roman, Egyptian, and Greek antiquities, among which are many really fine and unique specimens of early Art. It also contains many interesting pictures and some good old tapestry. In the museum has

been collected an immense variety of objects, gathered by several lords in various countries, with not a few precious relics found in the ancient localities of Yorkshire and Cumberland: among these are some examples of ancient mosaic-work, a curious basso-relievo of Mercury, a number of urns and inlaid marbles, and other objects. There is also here shown a casket or wine-cooler of bog-oak, mounted in solid silver, a gift to the good Lord Carlisle by his constituents of the West Riding; it measures 3 feet 6 inches in length, by 2 feet 4 inches in height and breadth, and cost about a thousand guineas; and "a monster address, 400 feet long,"



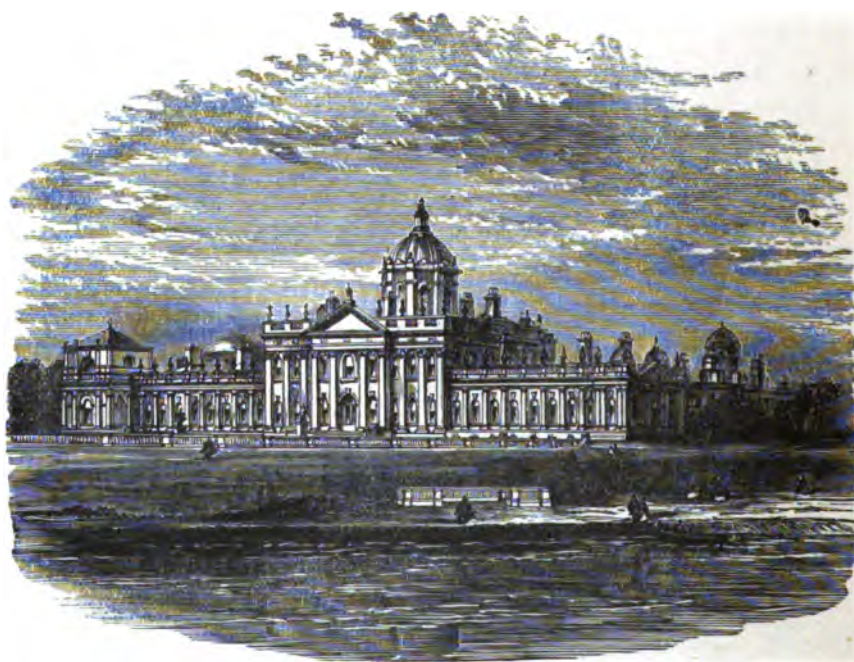
Earl of Carlisle, (Lord Morpeth.)

presented to him on his retiring from the office of Chief Secretary for Ireland. One object of more than passing interest is an altar supposed to have "stood in the temple of Apollo at Delphi."

The saloon has an exquisitely painted allegorical ceiling representing Aurora, and is also adorned by a large number of statues and busts, as well as valuable paintings.

The Drawing-room is hung with rich tapestry after Rubens' designs, and the walls are adorned with many gems of Art. Among the other treasures in this elegant apartment are some fine antique bronzes.

The Gold or State Bedroom is hung with the finest Brussels tapestry, after designs by Teniers. The chimney-piece is very elegant, being supported by Corinthian columns, the shafts of Sienna marble, the capitals, bases, and cornice white, with pigeons of polished white marble in the centre of the frieze. Upon it stands a bust of Jupiter Serapis.



The South Front.

The Breakfast and Dining Rooms—and, indeed, the whole of the apartments in the mansion—are elegantly and even sumptuously furnished and filled to repletion with objects of interest and of *virtu*.

The Crimson figured Room has its walls painted by Pellegrini, with a series of incidents of the Trojan war: these are—the Rape of Helen, Achilles in disguise amidst the daughters of Lycomedes, King of Scyros, and Ulysses in search of him, Ajax and Ulysses contending for the armour of Achilles, Troy in flames, and Æneas bearing on his shoulders Anchises from the burning city.

The Blue Drawing-room, the Green Damask Room, the Yellow Bedchamber, the Silver Bedroom, the Blue Silk Bedroom, and, indeed, all the remaining apartments, need no further remark than that they are, in their furnishing and appointments, all that the most fastidious taste could desire them to be.

The pictures that so lavishly adorn Castle Howard have been long renowned. The collection contains some of the very finest examples of

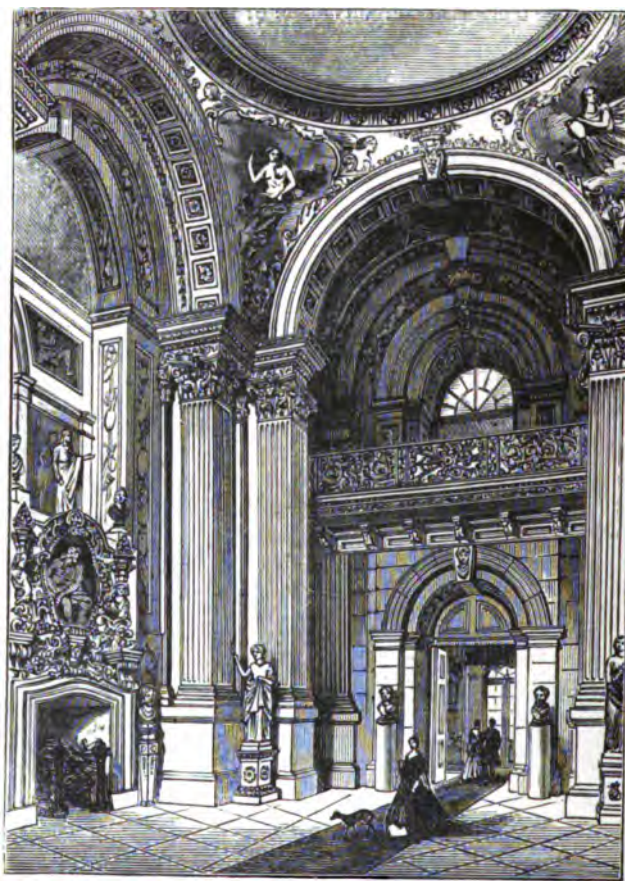


The Garden Front.

the great old masters to be found in Europe. The best of them once formed part of the famous Orleans Gallery, and were acquired by the Earl of Carlisle when the French Revolution of 1789 caused their distribution.

To name all the works in this collection would occupy more space than we can spare; chief among them all is "The Three Marys," by Annibale Carracci; it suffices to name it as one of the world's wonders

in Art. And also "The Adoration of the Wise Men," by Mabuse, the *chef-d'œuvre* of the master. Other grand examples are by Titian, Correggio, Domenichino, Guercino, Carlo Maratti, Giorgione, Primaticcio, Julio Romano, Tintoretto, Paolo Veronese, Velasquez, Cuyp, Claude, Ruysdael, Vandyke, Rubens, Wouvermans, Breughel, Berghem, Jansen, Holbein, Huysman, Mabuse, Van der Velde, Teniers, and



The Great Hall.

Canaletti. Of Canaletti there are no fewer than forty-five examples—his best productions in his best time—scattered throughout the corridors and rooms, with famous specimens of Reynolds and Lawrence, and family portraits by other artists; notably those of Jackson, an artist who, from his obscure boyhood in Yorkshire, was encouraged and upheld by the House of Carlisle.

The lawns and gardens are admirably laid out, somewhat trim and formal, but not out of character with the building of which they are adornments. The grounds are unsurpassed in beauty—that of which Nature has been lavish, and that which is derived from Art.

The ornamental grounds are of vast extent, and are beautifully diversified with the various attractions of lake, lawn, and forest. The parterre “occupies several acres of a cheerful lawn, of which a considerable space on the south front of the mansion is laid out in the most tasteful and pleasing manner, and interspersed with flower-beds, clumps of evergreens and shrubs, and statuary.” The Raywood, approached by a gravel walk 687 yards in length, with its delightful walks and grand old trees, also abounds with statuary. Near the iron gates at which this walk commences is the Rosary, and close by is a pedestal erected by one earl, and inscribed with some chastely beautiful lines by his successor. The Green Terrace Walk, 576 yards in length, is adorned with statuary, and Lady Mary Howard’s Garden is one of the most lovely features on the south front.

The Temple of Diana, from which charming views of the mansion and its surroundings are obtained, is an Ionic erection, and bears in niches over its doors busts of Vespasian, Faustina, Trajan, and Sabina.

The Mausoleum, a circular domed structure, 35 feet in diameter in its interior, and 98 feet in height, contains in its basement sixty-four catacombs built under ground arches. Externally, it is surrounded by a colonnade of twenty-one Doric columns. In the vaults are interred many illustrious members of this truly noble family: among these are the third, fourth, fifth, and sixth Earls of Carlisle; Frances and Caroline, Countesses of Carlisle; and some of the sons and daughters of these “peerless peers and peeresses.” The Mausoleum is interesting as being the first, unconnected with a church, erected in England.

The Pyramid, on St. Ann’s Hill, 28 feet square at its base, and 50 feet in height, was raised in 1728 to the memory of William, Lord Howard, third son of Thomas, Duke of Norfolk, who died in 1639. It contains in its interior a bust, with the inscription—

“*Gulielmus Dominus Howard, obiit x die Martis, ætatis suæ octogesimo primo, anno salutis MDCXXXIX;*”

and on its north side, on the exterior, the following inscription in marble:—

“William, Lord Howard, third son to Thomas, Duke of Norfolk, who was beheaded by Queen Elizabeth, married Elizabeth, one of the co-heiresses of William, Lord Dacre; by which marriage, and the said William’s great industry and ability, are descended to me most of the estates that I now possess; in grateful remembrance therefore of that noble and beneficent parent, and of that pious and virtuous lady, this monument is erected by Charles, the third Earl of Carlisle of the family of the Howards, their great-great-grandson, Anno Domini, 1728.”

Duffield, Derby.

LLEWELLYNN JEWITT, F.S.A.

WENTWORTH CASTLE.

WENTWORTH Castle, now the princely seat of Frederick William Thomas Vernon Wentworth, Esq., during nearly the whole of last century belonged to, and was the principal residence of the Earls of Strafford, of the second creation. It is three miles from Barnsley, and should be distinguished from Wentworth Woodhouse, the seat of Earl Fitzwilliam, to which it lies contiguous, and with which it is often confounded. On the death of the son of the great Earl in 1695, the title became extinct, and for some reason or other the late Earl had not left any portion of his estate to the head of the Wentworth family, who succeeded to the second title of Lord Raby, but devised nearly the whole of it to his nephew, Thomas Watson, second son of Lord Rockingham, into whose family one of his sisters had married. This alienation of the family property was a serious disappointment to the successor to the Barony of Raby, and throughout life he seems to have lived in open hostility with the successor to the family property. The Honourable Mr. Watson changed his name to Wentworth, and from his descendants the present Earl Fitzwilliam derives Wentworth Woodhouse and other estates in Yorkshire and Ireland.

The following interesting extracts from the memoir of William Oldys, the antiquary, and Norroy King-at-Arms, who from 1724 to 1780 spent most of his time at Wentworth Woodhouse, with the successor to the Strafford estates, has a reference to these family differences. He says:—

"Gascoigne, after his death, about the time of the Restoration, left his vast and most valuable collection of deeds, evidences, and ancient records, with great part of his library, to William, son of Thomas, the first Earl of Strafford, who preserved the books in the library at Wentworth Woodhouse, and the said MSS. in the Stone Tower there among the family writings, where they continued safe and untouched till 1728, when Sir Thomas Watson Wentworth, newly made, or about to be made, Earl of Malton, and to whose father William, Earl of Strafford, left his estate, burnt them all wilfully one morning. "I saw," says Oldys, "the lamentable fire feed upon six or seven great chests full of the said deeds, etc., some of them as old as the Conquest; and even the ignorant servants repining at the mischievous and destructive obedience they were compelled to. There was nobody present who could venture to speak but myself, but the infatuation was insuperable. I urged that Mr. Dodsworth had also spent his life in making such collections, and they are preserved to this day with reverence to their collector, and that it was out of such that Sir William Dugdale collected the work which had done such honour to the peerage. I did prevail to the preservation of some few rolls, and public grants and charters, a few extracts of escheats, and a few original letters of some eminent persons, and pedigrees of others, but not the hundredth part of much better things that were destroyed. The external motive for this destruction seemed to be some fear infused by his attorney, Sam. Buck, of Rotherham (since a justice of the peace), a man who could not read one of these records any more than his lordship, that something or other might be found out one time or other by somebody or other—the descendants, perhaps, of the late Earl of Strafford, who had been at war with him for the said estate—which might shake the title and change its owner."

Thomas Wentworth, Lord Raby, afterwards the first Earl of Strafford of the second creation,—whose grandfather, Sir William Wentworth (brother to the executed Earl), was killed at Marston Moor, and whose father, Sir William, died in 1692,—having achieved high honours as a military commander and diplomatist abroad during the reigns of William III. and Queen Anne, began to have a desire to settle in England. In 1709, he writes that he is growing old in a foreign country, and aspires to the Earldom of Strafford, which had become extinct through the death of his cousin, the son of the great Earl. Although so much engrossed in military and State affairs, Lord Raby had occasionally made flying visits to England to look into his private affairs, and on one of these visits (having a desire to locate himself near to Wentworth Woodhouse, the seat of his illustrious ancestor), he purchased the Stainborough estate (only some six miles distant), of the Cutler family for £14,000, and this formed the nucleus of the Wentworth Castle property. Writing from Berlin, he thus alludes to his purchase :—

"I have bought a pretty estate very nigh him who the late Lord Strafford made his heir, which, with what I had before in that country, I have almost as much land in Yorkshire as he has, and am sure I have a much better interest in that country but the other, of being made Earl of Strafford, is what a word's speaking may get done for me now, and with being the head of the Wentworth family, who has so much deserved the keeping of that title in it, I have a very good pretension to ask it since the Duke's [Marlborough] only objection formerly was that I had not estate eno' to support it, and that I have now £4,000 a year of my own, I think this is no more an objection." In February, 1710, we find him writing from Berlin to his kinsman, Sir William Wentworth, of Bretton : "I am going on as hard as I can drive with my building I have already brewed very good ale wch. is in my cellars, so they are not empty ; and I am resolved to turn arrant country gentleman, and try to gain my neighbours by looking up my great dogs, opening my cellars, and having no inn by my house." Speaking of his pictures, which he had purchased while abroad, at a later date, he says : "I have great credit by them, and find I have not thrown my money away ; they are all designed, I do assure you, for Yorkshire, and I hope to have a better collection than Mr. Watson [Wentworth] has."

His lordship had no sooner completed the purchase of this estate than he began to spend large sums of money upon it, in making improvements suitable to his growing dignity and improved circumstances. To the large and substantial residence of the Cutlers he made such additions as to make it vie in importance and splendour with Wentworth Woodhouse, at that time the seat of his obnoxious kinsman, Mr. Watson Wentworth. Lord Raby commenced the building of the magnificent east front of the mansion which he at first designated Strafford, but afterwards Wentworth Castle.

In 1711, the Treaty of Peace being in agitation, his lordship was sent for to England to concert measures relating thereto, and on his arrival was sworn in of the Privy Council, and Her Majesty taking into consideration his great services, was pleased to advance him to the dignities of Earl and Viscount, by the style and title of Earl of Strafford, Viscount Wentworth, of Wentworth Woodhouse, and of Stainborough,

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with remainder to his brother, Peter Wentworth. During this visit of his lordship to England he married Anne, daughter and heiress of Sir Henry Johnson, of Bradenham, in the County of Bucks. Dean Swift has the following notice of the marriage in his *Journal to Stella*:—"Sep. 3, 1711. Lord Raby, who is Earl of Strafford, is on Thursday to marry a namesake of Stella, the daughter of Sir H. Johnson in the city; he has three score thousand pounds with her, ready money, beside the rest at her father's death." This marriage brought him eventually some valuable estates, including Freston in Suffolk, and the borough of Aldborough, in that county, which had been represented by



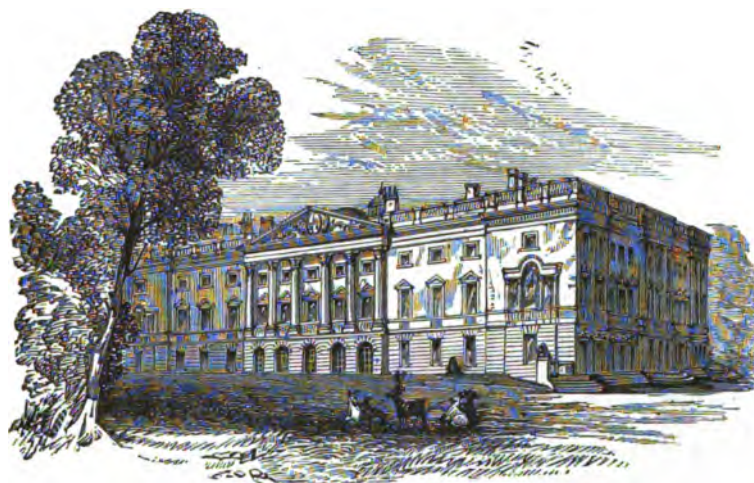
His Excellency, Thomas Earl of Strafford, Viscount Wentworth, Baron Stainborough, etc.

the Johnson's for many years. The Duke of Marlborough and Lord Bolingbroke congratulated Lord Strafford on his marriage, and accession of honours, as will be seen in Bolingbroke's correspondence, where there are many references to his lordship.

A turn, however, took place in the tide of public affairs. The death of the Queen ensued, and a storm which had been gathering in the political horizon, now burst in all its fury. There was soon a change of both men and measures, and the impeachment of the more prominent ministers who had promoted the Treaty of Peace took place.

Lord Strafford was recalled from the Hague, and on his landing in England was peremptorily called upon to give up all his instructions and papers, and was impeached along with Bolingbroke, Oxford, Mortimer, Ormond, and others.

In the House of Commons by 268 votes against 100, it was resolved "That the House impeach Thomas, Earl of Strafford, of high crimes and misdemeanours," and it was referred to the Committee of Secrecy to draw up articles of impeachment, and prepare evidence against him. These articles, six in number, set forth the charges against the Earl, who in due course replied to them at great length, in conclusion hoping he had given a full answer to the allegations made against him. The Commons then considered Lord Strafford's answer, and brought in their report, which averred their "charges against him



South-East view of Wentworth Castle

for high crimes and misdemeanours to be true ; and that the said Earl is guilty of all the articles and charges herein respectively contained, in such manner as he stands impeached ; and that the Commons will be ready to prove their charges against him, at such convenient time as shall be appointed for that purpose." After this, however, no further steps were taken, and the impeachment would appear to have dropped.

The ex-ambassador, during the time these proceedings were going on, although greatly harassed, spent much of his time at Stainborough, devoting himself to the great improvements he was there making. These included the splendid east front of the present mansion, which he erected after the design of the Prussian architect, Bott. He introduced many rare and valuable paintings and relics which he had purchased

while abroad, and did much towards making Wentworth Castle one of the finest seats in the county. He built temples, columns, and other objects in different parts of his domain, and also a miniature castle on the site of an ancient fortification, and he changed the name from Stainborough Hall to Wentworth Castle. The park he extended, and the gardens and grounds which he re-formed and enlarged, came in for a large share of his attention.

These improvements he continued making up to the time of his death, which took place in 1739. In the centre of the area in the Castle Yard at Stainborough, is a fine marble statue of the Earl by Rysbrack, placed there by his son, William, Earl of Strafford, in 1743. In three compartments of the base is the following inscription :—

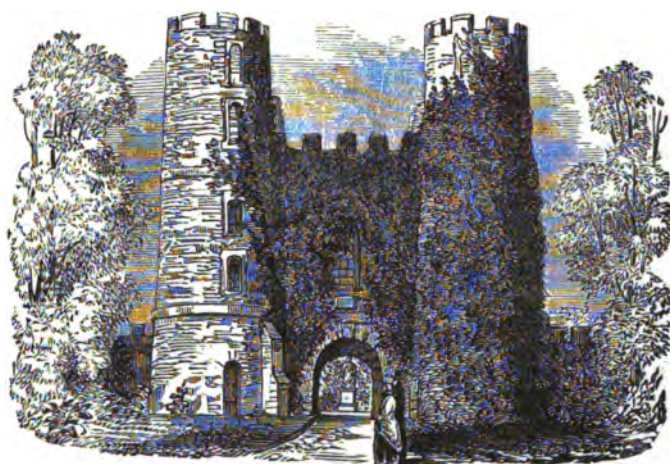
"Sacred to the Memory of the Most Honourable Thomas, Earl of Strafford, Viscount Wentworth, of Wentworth Woodhouse, and Baron of Stainborough, Raby, Newmarch and Oversley, a Knight of the Most Noble Order of the Garter.

"Previous to the death of Queen Anne, our Most Serene Sovereign Lady, he was sent as Special Ambassador, vested with full power, to the Confederate States of the United provinces, and to the Convention which was held at Utrecht. He was the Commander of the troop of Cavalry called the 'Queen's Own,' and of all Her Majesty's forces, and in the General's Office was made Lord High Admiral-elect of the Navy of Great Britain. He was also the Governor of Ireland, and is ascertained so to have been by the Queen's own private dispatches.

"How deservedly he was elevated to these honours, his public acts must testify.

"He died on the 15th day of November, in the year of our Lord, 1739, in the 68th year of his age, and was buried at the village of Toddington, in the county of Bedford."

Lord Strafford left only one son, William, Earl of Strafford, who was a minor at the time of his father's death. He married the year following, Anne, second daughter of John, Duke of Argyle and Greenwich, a lady of great beauty and accomplishments. She was present at the Coronation of George III., on which occasion Walpole speaks of her in one of his epistles as being "the perfectest little figure of all." The Duke's daughters, in fact, were amongst the most beautiful women of that period, and Lady Strafford in particular, was highly extolled and admired. William, Earl of Strafford, was a member of the Royal Society, and cultivated the acquaintance of a large circle of men of letters. He was a lover of architecture, and along with his "oldest and most intimate friend," Horace Walpole, spent much of his time and money in the gratification of this taste. The magnificent south front of Wentworth Castle was built from his own designs, assisted by Walpole, who was much interested in the project. From the correspondence of the latter we often get a peep at the home life of Lord Strafford, for Walpole was an occasional visitor at, and much enamoured with Stainborough. Writing to Richard Bentley as early as 1756, he says, speaking of Wentworth Castle: "This place is one of the very few that I really like; the situation, woods, views, and the improvements are perfect in their kind; nobody has a truer taste



Miniature Castle in the Wilderness at Wentworth Castle.



Temple in the Park, at Wentworth Castle.

than Lord Strafford. The house was built [the east front] by the last lord on a design of the Prussian architect, Bott. . . . Without doors all is pleasing ; there is a beautiful (artificial) river, with a fine semi-circular wood overlooking it, and the Temple of Tivoli placed happily on a rising towards the end. There are obelisks, columns, and other buildings, and above all, a handsome Castle in the true style, on a rude mountain, with a court and towers ; in the Castle Yard a statue of the late Earl, who built it. Without the park is a lake on each side buried in noble woods. . . . My Gothic building, which my Lord Strafford has executed in the menagerie, has a charming effect. I got Mr. Bentley to draw it. I took the idea from Chichester Cross. It stands on a high bank between a pond and a vale, totally bowered over with oaks." In another place Walpole says : " If a model is sought of the most perfect taste in architecture, where grace softens dignity, and lightness attempers magnificence ; where proportion removes every part from peculiar observation, and delicacy of execution recalls every part to notice ; where the position is the most happy, and even the colour of the stone most harmonious, the virtuoso should be directed to the new front of Wentworth Castle, the result of the same elegant judgment that had before distributed so many beauties over that domain, and called from wood, water, hills, prospects, and buildings, a compendium of picturesque nature, improved by the chastity of art. Such an era will demand a better historian."

William, Earl of Strafford, after being ill for some time, died at Wentworth Castle, on the 10th March, 1791, in the 79th year of his age. He had enjoyed the honours of the peerage for nearly 60 years, and at the time of his death was the oldest peer in the kingdom. Having no issue, the Earldom descended to the Earl's cousin, Frederick Thomas Wentworth, of Henbury, in Dorsetshire, on whose death in 1799, the title became extinct.

For full account of Wentworth Castle and the Earls of Strafford of the second creation, see " Worthies of Barnsley and the district," by Joseph Wilkinson, pp. 309—480.

Barnsley.

JOSEPH WILKINSON.





YORKSHIRE RELIGIOUS HOUSES.

THE MONKS OF BOLTON, 1290—1325.

BOLTON ABBEY, in Wharfedale, stands in the heart of as sweet a landscape as can be found even in England. The moors to the north rise into purple masses, crowned with gray crags. Fine old woods stretch away to the westward, through which the river rushes, imprisoned for a space in a narrow cleft of limestone; and there is, or was forty years ago, a little meadow within these woods so full of cowslips about Whitsuntide that the gold outshone the emerald. To the south and east of the Abbey, it is a green land, dotted with noble trees, and with hawthorns so gnarled and knotted and stricken with age that you easily imagine the monks may have plucked a blossom from them, and eaten the haws mellowed by the frost, for the sake of their vanished boyhood. The great pasture which stretches away from the Abbey to the bridge was corn land when Rupert came storming down the dale in the last week of July, 1644, on his way to Marston Moor; and he camped on the ripening wheat in mere devilry, as we think, for the Craven men favoured Lambert and Fairfax; so they asked no favours from Rupert, and got none.

Turner loved to draw this landscape, with the Abbey in its heart, touching the scene with the utmost truth sometimes; and then again, as his habit was, with a splendid exaggeration. There is an engraving of the Abbey, also, done about 1720, of little worth beyond the fact that it is the oldest, and gives bits of ruins that have long since fallen away; and since then engravings have been made without number of the beautiful old pile; while Wordsworth's description in the opening lines of the "White Doe," wins all good Craven men to be of his mind when he says, "I printed the poem in quarto, to show the world how much I esteemed it."

The neighbourhood is touched with romance, too, wherever you turn. It is haunted by the Rommelies, the Percies, and the Cliffords, and especially by that most manful woman, the Lady Anne, Countess Clifford, Dorset, and Montgomery, who still compels you to attend to her ladyship through the raciest inscriptions. The Claphams had a vault also within the Abbey, where it pleased them to be buried standing on their feet: and if Master Hustwick is still alive he can tell you that, when he was mousing about among the "old 'uns" a great many years ago, he came upon the vault of the stout old race, and, peeping in, saw the last of them still keeping guard while all the rest had shuddered down to dust. The good Lord Clifford loved to bury himself in the solitudes of Barden; he had been hidden away among the wilds

of Westmoreland after the ruthless stroke his father made in slaying young Rutland over the hills by Wakefield; and some lines of tradition seem to point towards a scapegrace of a son of this "good Lord Clifford" as the hero of that beautiful old ballad, "The Nut-brown Mayde."

There was a quaint old house of timber near the Abbey in the days old men still remember, in which tradition also said Richard Moon, the last of the friars, ended his days in loneliness and sorrow. He was of the rustic stock which still holds its own in that region; but he was born out of due time, and had to bear the sins of those who had misused gift and privilege. He had built up the west front of



Doorway—Bolton Abbey.

the Abbey to the line at which it stands to-day, when the Commission struck him; and there is no truer bit of work done in that age in all England. Nor is there any such shameful record in the reports of the Commission concerning Bolton as that they make of Fountains, not a hint that Moon had gone utterly over to the devil's side with Bradley. The poor fellow had simply to bear the burden, which had grown past all bearing, of folly and sin in those last times; so the work on the west front, the pride of his heart, no doubt, was first suspended and then stopped past all hope of beginning again. The great crane stood on the walls for many a year while Prior Moon sat there in his desolation, waiting for the day which could never dawn for him, and saying to himself perhaps, "How long, O Lord? how long?" letting them bring his bit of victual very much as it might please them, and slip it through the slide, for the ancient tradition was that no human being

entered his door; and so at last he went to his own place, dying, not alone, let us trust, because the Father was with him.

The Compotus of Bolton, from 1290 to 1325, has come down to our day. One whole year of it is printed, with extracts from other years, in that peerless book of its kind, Whitaker's "Craven"; in Burton's "Monasticon," also, there is an ample space given to it, and it is of the most genuine interest always, but especially in Whitaker's work, because he lights up the dim old document with notes of very great value. The Compotus is a record of buying and selling, eating and drinking, getting much and spending more, of a certain rough humour also and jollity you would look for in the castle rather than in



Bolton Abbey.

the priory, of a kindly heart, too, towards the poor, and a great deal more of subservience toward the rich than could be good for those who would serve God rather than Mammon, and then of a vast and devouring disaster with which the picture they draw of themselves so unconsciously, may fairly be said to close.

We know very little about the monks of Bolton, good or bad, beyond what we find in their old ledger; and the first chapter in their history is especially bare of the fine touches we light on in the earlier history of Fountains and Kirkstall. They were of the Augustine order, and were gathered first at Embsay, in 1121, under the wings of a noble family from which, on the spindle side, the Rommelies came.

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But Embsay is in a bleak and rugged land ; and in those days when the wolves still haunted the fells, and howled in wild weather about the hamlets, the place must have stood in sharp contrast to the sweet and warm nest occupied by "the Saxon cure" at Bolton. So, no doubt, they speedily found they had made a mistake in settling there, exactly as the monks of Kirkstall did in settling at Barnoldswick ; while it was not needful, as it seems to have been with the men of Kirkstall, that one of them should have a vision, and so be led by the high powers to as pretty a spot as that on the banks of the Aire. Their chance came through a great bereavement . Their friend and maintainer, the Lady Rommelie, lost a dear son in that fatal reach among the woods where the river rushes through the cleft.

The monks stayed at Embsay about thirty-three years, and then, in about fourscore years after their exodus to Bolton, we catch the first real glimpse of them in their new home ; but it is not a pleasant glimpse. They have wandered very far already from the spirit and purpose of their noble patroness when she brought them down. His Grace of York, Archbishop Gifford, has heard ugly rumours about some of the monasteries, Bolton among the rest, and sends a Commission between 1274 and 1276 to look them up and report ; and this is the result :—

"Bolton in Craven."

"The whole convent conspired against the predecessors of the present prior, William de Danffeld. Nicholas de Broc, the present sub-prior, is old and useless. Silence is not observed, and there is much chattering and noise. John de Pontefract, the present cellarer and sub-cellarer are often absent from service and refectations, and have their meals by themselves when the canons have left the refectory. The house is in debt to the amount of £324 5s. 7d."*

So runs the report of the Commission. Insubordination and clamour ; evil and useless men in office, and men who, as we say on this side of the water, "seldom die and never resign ;" private greed about meat and drink in those who hold the keys of the cellar and buttery ; silence, such as becometh monks, a dead letter, and in its place a racket the visitors can only describe in terms we use for parrots and monkeys ; and, to crown all, a debt which would amount in the money of our day to some six thousand pounds, if we take the shilling of A.D. 1300, on a rough guess, as about equal in value to a pound of A.D. 1884, a standard I shall venture to adopt through the rest of this paper.

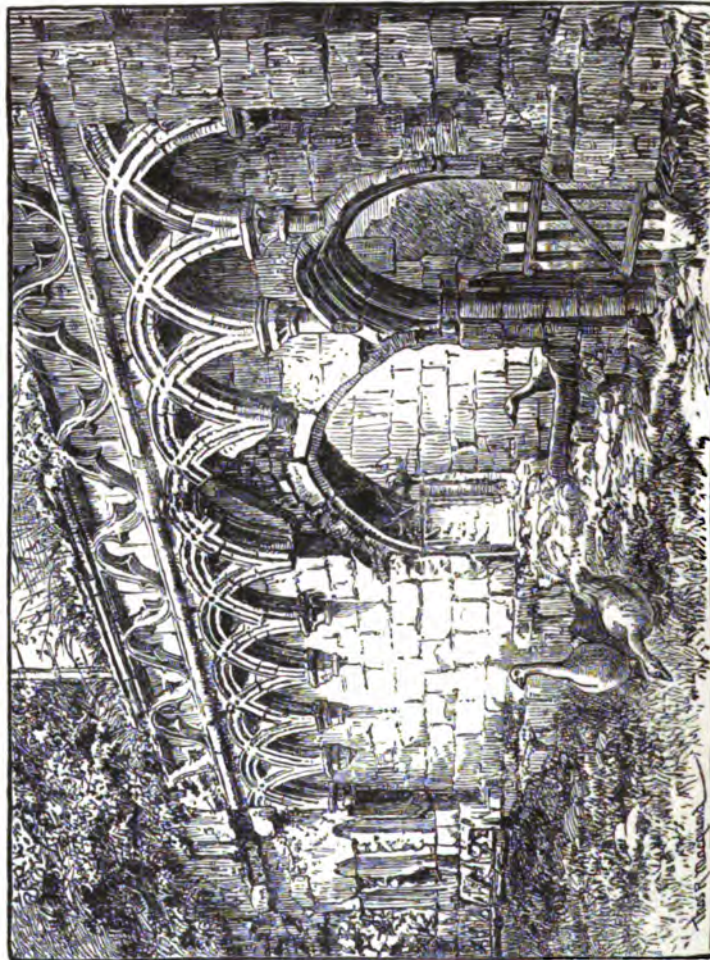
But in 1290, when at last we open the ancient ledger, the monks of Bolton are certainly not slothful in business. They are looking after forty-three estates of more or less value, scattered over a wide stretch of country, and eleven grist-mills ; and all through the earlier years of the account are steadily at work building new houses and repairing old ones, looking after churches in which they have an interest, running up great lines of wall on the outlying farms and manors, seeing to bridges, fish-ponds, trimming up the woods ; and besides all this, they do a good

* *Fasti Eboracenses*, page 305.

stroke of work as middle-men and artizans for the whole country side, bring their wares once or twice a year from the great fair at Boston in Lincolnshire, and always looking out for the main chance. In the very first year of the account, they report a profit from their tailor's shop which we should reckon at about £250, and might justly advertise themselves as "the white canons of Bolton, tailors and outfitters to the nobility and gentry;" and there are industries that pay still better than tailoring. The growing of wool is the best of all. It was worth four prices in those days compared with these; so they go very deep into this business, and keep vast flocks of sheep on the moors and wild upland pastures, see to their feed, salving, washing and clipping, and even to the milking of the ewes, turning the milk into a kind of cheese far more atrocious than the "whangby" they make in Craven from the bluest of all blue milk. They sell their wool in 1290 for the equivalent of £5,000, and will let no other monk have a bit of grass which does not belong to him if they can help it. The lovely little hamlet of Blubberhouses (Blue berg houses), near by, is in the hands of the brethren of Bridlington, who also know all about sheep, and "march" over the pastures with Bolton clean away to Thor's Cross and the moors. "Look out for those Bridlington men," our monks appear to have whispered to the shepherds; so there was cudgel play and there were broken heads, and a great ado, as we may guess from Burton. Gerard and John, the priors, had to go into the courts, and were ordered to behave themselves at York, in 1297, to share the pastures in common, and each man to pay for his own improvements in housen and tilth.

Then there is lead to be found for the seeking on the wild hills to the north and west. The ancient masters of the world had found it, as they found most things worth their while, and the monks invested men and money in that adventure, and got their own back, and something over; nor are they heedless of the jot and tittle, anise, mint, and cummin—anything, in a word by which they can turn a penny. They lend a horse for use at a funeral, and get half as much for the hire as a cow fetches, which presently they sell at a fair, and when Master Middleton dies, sell the heir malt enough to furnish forth the funeral feast. The beer must have been drunk from the "guilfort," and one can but hope that there was a better result than that we feel in drinking from the vat in September over here. The tenour by which they hold their lands is the ancient feudal tenour—you are bound to the land, not the land to you; the land is the main factor, not the man; so, in 1290 and right on to the end of the ledger, you must turn out and see to the harvest of your lord, no matter about your own. Your lord is the prior of Bolton in this instance; and I notice in one rare year 1,400 reapers are at work for our monks in one day—"boon reapers" they are called, and they have one halfpenny for food and drink, but that really means tenpence, so we may imagine them as on the whole contented, especially contented if, as is most likely, there was a harvest-home at the Abbey and on all the estates.

I notice, also, that they have a good many blacksmiths at work, and carpenters, millers, and masons, and painters, and a host of folk who have some special skill in doing things, including persons who can draw out the finest straws from a sheaf, and gather them into bundles for plaiting, and they employ one artist who draws on them for a great



Chancel, Bolton Abbey.

sum for gold and colours to illuminate a missal. They will sell you meadow grass also ready for the mowing, and manure by the load—anything they can spare, in a word, including a good conscience, for I notice more than one entry, made with perfect frankness, of money given to “persons in power, for the good of the house.”

They are great purchasers, of course, with so much business on their hands, and the lightest glance at what they buy serves to show how far our ancestors were from the hand-to-mouth condition in which we commonly imagine them. Old blacksmiths will tell you in the northern dales that the buying of horseshoes ready-made is a new thing; all the smiths made their own a generation ago, and three generations ago their own horse-nails also. Horseshoes and the nails to clinch them are bought in quantity by the monks of Bolton 600 years ago. They buy cleavers, also, and hatchets, reaping-hooks and knives, and whatever beside they need. In hardware, Sheffield was busy, no doubt, and there may have been a forge at Kirkstall by this time, as its beginning is lost in immemorial antiquity; and before the monks were driven away they had made such progress there as to construct iron coffins. It is worth while to notice also, in this connection that the artizans were getting good prices for their work—a scythe costs three times as much as we used to charge for one forty years ago. They buy salt, also, by eighteen quarters at a time, and fish—fresh, dried, and in pickle—slates and shingles, oil, tallow, and cotton wicks, quicksilver, verdigris, iron and steel, sea coal, rope, and twine; and for their own delectation, at the great Feast of the Assumption, they have three casks of wine, with pepper, saffron, almonds, rice, sugar, and other very nice things, their bill being about £450 in present sterling.

But with all this eagerness to buy and sell, they are not good managers; their debts grow steadily year by year, and there seems to be no limit to their borrowing, except the very natural limit of getting trusted. They borrow a trifle from a devout woman in York, and the same amount from another who lived at the Laund—that pretty place we see on the right going westward through the woods—and from the money-lenders who have their agents all the way from Florence ready to lend on the growing crops at due interest. The ladies get no interest, so far as I can make out, nor do the Florentines and brethren of the Black Circle; but these acute money-lenders manage very well. Moses and the prophets may have stood in the way of hard money down in the shape of interest, so that is not paid; but when the wool is made over to them for the debt, they weigh 110 pounds to the hundred, and that, to their simple mind may have been equal to ten per cent. They lend a few pounds to a young gentleman whose family is still on the hill over Ilkley Bridge; but you turn to the next page and find that they have borrowed just five times as much from his father, and so they go on year by year lending a little, but always borrowing more, making the next year's income stand for this year's outgo, and as their property increases in value they steadily increase their floating debt. One man only of their own kind seems able to have them just where he wants them. This is Roger, rector of the church at Preston. Roger borrows money from them, and buys wine, and beef by the carcase, and fine clothing, and whatever he may fancy; but there is no

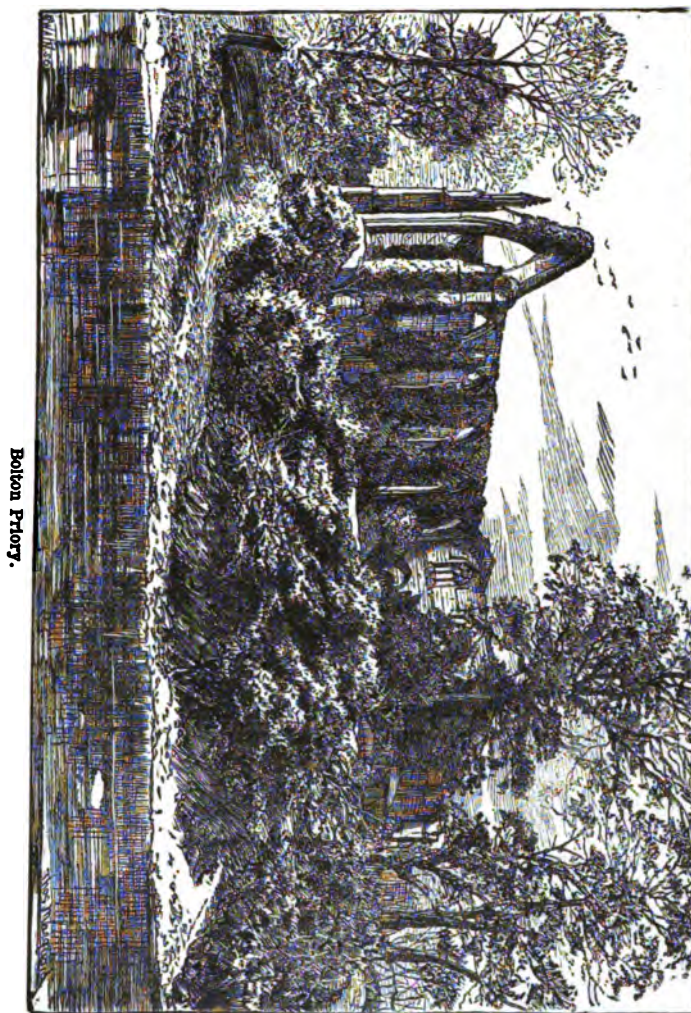
hint of his paying anything until at last his debts float up to a good deal over £1,000. How he managed it I cannot guess; it may be he left them the rectory, or, in utter despair, they may have let the helve go after the hatchet; but Lord Roger, as they take care to call him, is a phenomenon.

Very much to their credit, however, is a way they have of letting their land so that anything like rack rent is entirely out of the question. When your lease falls in they make you pay moderately for a new one; but after that, the rent must have been a great satisfaction to the tenant—so much butter, so much cheese, four stones of cheese and two stones of butter for each cow, and they will find the cows; and, in some instances, they abate half a stone even from these easy terms. Indeed, His Grace of Devonshire has never been able to get much rent out of these tenants of the monks to this day. They are permitted to transfer the farm steadily from father to son, and it is better for many of them, to all human insight, than so much land of their own, for that might have gone; but in the kindly hands of the landlords who have held these lands from the Reformation, many of these families remain the envy of the whole farming population round about them.

It is clear, also, that they were kind and considerate to their serfs born on the estates, and owned as the horses were; but with this difference, that they could not be sold away as our negroes were sold in the old days of slavery; about one-third the price they got for a good horse would buy you your freedom, and then you might go whither you would with all your belongings for ever; such sales of a man to himself are regularly entered, as are also rewards to men for killing wolves; the creatures were ranging over the wilds then, and making havoc of the sheep when they could, and it is more than 300 years after this, by the local traditions, that the last of them is slain in Knaresborough Forest. You notice, also, that the servants are well to do, so far as a rude plenty goes; now and then there is an entry made of the allowance made to a man, and it is ample and good of its kind—bread and beer and fish, and the rough cuts of the meats; transfer Landseer's picture from the masters to the servants, and alter it to suit the case, it is still essentially the same picture; the serfs were as well off in their own degree as the farmers and the landlords.

And it is pleasant to remember this, because it puts a gleam of light within what is, in other respects, a dismal picture enough when you think of their calling and election as men of God. They were there in that quite nook that they might store their minds with wisdom and knowledge; but in the forty years through which we can trace them they acquire only four books—the missal I have mentioned and a chronicle—these they made, and besides these, two were purchased—a book of sentences everybody was talking about, so that it would not do to say you had not read that; and another, obscure as to its title, but probably "The Vanity of Theology," from which one has to infer that they had entered on the era of speculation. And they were bound

by their vows to some fair standard of austerity and self-denial ; yet the heads of the house cannot be content with white linen for the table, so they had tablecloths and napkins of silk, and other things to match,



Bolton Priory.

while a great deal of money is spent in fitting up a house for the prior, and a private chapel. In one year, the prior's dogs eat 184 bushels of oatmeal, and one of the brethren who goes out hunting on a horse he

borrow from a man at Addingham ruins the animal, and they have to pay heavy damages, but rather less than they collected for the use of the horse we have heard of at the funeral. The prior keeps his pack of hounds and huntsmen; but it is probable he does not run many risks in hunting, as I notice quite a pretty bill for teaching a nag to amble. In one superb year, when they touch the highest summits of prosperity and plenty they are probably ever to see, the dogs meat runs to 312 bushels. The wonderful old oven—in which a farmer found a flock of sheep he had lost in a snow-storm about a century ago—bakes 2,552 bushels of flour and 900 bushels of barley. They consume 64 oxen, 35 cows, 140 sheep, and 69 hogs, 200 pounds of almonds, 19 pounds of pepper, 4 pounds of saffron, and rice, with raisins and figs, sugar and spices to match; make away with 8,000 bottles of wine, with their many guests to help them, and, as one would think, fairly flood the place with ale and beer. My Lord Hambleton comes along, and, with his companions, then, and on a previous visit, consumes 22 quarters of wheat. They must have their ears tickled too, and just before the doom falls, give more than £60 of present sterling to the “Ministrals.” Keep a jester also, and pay him as much a year as they pay the brewer and baker, and more than they pay the miller.

The merry old rogues have also a certain rough humour of their own, and slip a grain of it into the names they give to the men who serve them. One poor fellow has stood on their books these 600 years as Adam Blunder, a sort of primitive Handy Andy, I suppose. Another, with “a fair round belly” no doubt, they dub Simon Paunch. A third is Drunken Dick. A fourth, the cooper, as I guess, and a great hand to spoil his work, is Botch Bucket. The carter is laughingly baptized the Whirl, perhaps because his wheels never do whirl by any accident; one is Rado the Sad; and the blackest sheep in the flock is Tom Nowt—“Nowt” in the Dale, as applied to a man, being still a term of the utmost contempt.

My Lady Neville dies; they take charge of her funeral, and provide 1,400 gallons of ale with due victuals, and bring in duly a splendid bill of costs; there were still some remains of her tomb, I believe, in the days of Johnson of Pontefract. The great Cliffords came to Skipton in these days to stay some 350 years; they hasten to pay their respects, and present my lady with a costly jewel. The prior ambles over on that nag, and finds the smoke in my lady’s parlour going out of a hole in the roof, and murmurs, “This will never do, my lady; have you not heard of the rare invention we have adopted for my house at the Abbey, they call a chimney? pray let me send Master Gargrave over, my head mason, to make one for your bower.” The job costs a pretty penny; but the prior pays the bill without a murmur; and then, not long after this, my lord and lady are presented with jewels worth three times more than the first; but it all comes back in time, with interest, and the brethren know it will, for of all the benefactors to Bolton in the next two centuries none can match the Cliffords.

But there were grim days in the near distance—these times were far too good to last. England had been hammering away at the Scotch under the great Edward; but the mighty father left a sorry son, and then the Scotch got their turn at us. Bannockburn was fought, and the story the spider told Bruce came true one morning. The gates were battered open southward, and the kilted men came rushing across the moors and down the dales with sword and fire, and all the minstrelsy the monks of Bolton heard for many a day was the screech of the pipes, the tramp of armed men, the clash of arms, and the cries of men and women and children in utter distress. The verger will show you the marks of the fire they kindled about the sturdy old tower of the church at Knaresborough. The report made to His Grace of York after they had gone away again, is very sad reading—they came storming about Bolton, and if ever the wheels of poor old Whirl went round so as to flash fire, it would be in that fearful 1316; Rado the Sad's face would grow even longer, if he did not happen to be of the kind who grow more bright and helpful when a great trouble smites them; Master Paunch would have to take in his belt by many holes, and would have no trouble tying his shoe-strings; while the luckless jester would laugh on the other side of his face—he could never make such humour as he had left him worth a meal of victuals; to a Scotch audience it would be as strange as his breeches; and Tom Nowt, if he escaped the swift stroke of the claymore, would prowl about at night stealing whatever he could lay his hands on.

The monks would not fight; the life they had lived put that out of the question, so they run away like rats from a stackyard when the ferrets get in—here, there, and everywhere—and get along as best they can. But if they will not fight, they must help pay the bills, and Edward the Shiftless comes down on them for heavy subsidies. The times are altered with a vengeance; they are plundered alike by enemy and friend. "There are no returns this year by reason of the Scotch," is the fateful entry; so they come back at last to a sadly diminished splendour; there is no mention of silken napkins for the table—they have to be content with very common garniture; the minstrels come round again at length, but have to be content with a sadly diminished fee; but there is a curious entry of money paid to what we should call a clairvoyant, leaving the surmise open that such faith as they had was sorely uncentred, and when heaven seemed to fail them they took to wizards.

But they pull things to rights in a fair measure before they close the book for ever, and I think the trouble has done them good. They are kinder and more considerate than ever to their tenants, I notice, as the smoke clears away, and spare nobly out of their small means to help those who are in a worse plight than they are. But as they begin to make a little, it is mostly taken from them in expenses they would not have incurred of their own free will. Times are changing radically; that fearful Black Death which is to make such havoc of England's

FF

wealth in Englishmen will be on them presently ; the jovial old days are over ; and they will have to stand on the defensive now for that which could not be defended ; the folk songs are beginning to be heard, satire is to do her fatal work on them ; Chaucer's time draws near, and there will be scant reverence for them at the heels of his mighty, moving laughter.

They are never so rich again as they were in the first decade of the fourteenth century. Their income is very greatly diminished when Bluff Harry takes them in hand. Values have risen immensely in these 200 years ; but that has not helped them. One good thing they have done, they have cleared the place of debt ; but the debts that are owing them amount to more than their whole year's income when the priory is dissolved. Friar Moyn must have had a hard place of it ; one wonders how he had the heart to begin that lovely west front ; there are only fifteen of them when their time comes ; they had wasted themselves in their wasting.

The lesson of the monks of Bolton lies in their story. It is the lesson one can read soon or late of all men who turn their backs on the sanctities and safeguards of a home of their own, and a wife and children, be they monks of the middle ages, or miners on our own frontier. Nature will take vengeance on such frustration ; such a life becomes at last earthly and sensual, and among the meaner sort of us, devilish. It was utterly so at Fountains, if we may trust the report of the Commissioners ; but I would fain believe that at Bolton it was no worse than we have found it. It could be no better, I presume, under the circumstances, but such men help to create the circumstances, and so they cannot escape the judgment or the condemnation. They lived after the flesh, their God was their belly, they minded earthly things, flattered and fawned on the rich, gave bribes, begged where they should have earned, wasted where they should have created, and bartered joy for enjoyment to the peril of their souls.

But I love to believe, even in the absence of all evidence, that there would still be witnesses for God and the better life among them in the worse times they ever saw, a few clean and true men, austere and high of heart, men who would mourn over the sin and shame, lift up their testimony against it, do what in them lay to stem the tide, and die, it may be, with the feeling in their poor, tired hearts that it was no use ; whereas, on all the earth there could be no grander use than just to stand in their lot, live their clean, true life, and say their sternly honest word.

Now God, in whome all goodness ys,
And gyftis ev'y mane aftur hys wyll.
Hee grant hus grace, that wee dow not mysse,
And after this lyffe to cee hyme tulle.
Soo that by hys grace we may obteyne.
And the p'fect'ones, that wee maye see
That ffor us one the crosse was scleyne.
Amen, Jesus, ffor charyte.—*BOLTON MSS.*

New York, U.S.A.

ROBERT COLLYER.

KIRKHAM PRIORY.

THE following *jeu d'esprit* was written by the late Professor John Phillips, M.A., F.R.S., many years Secretary to the British Association for the advancement of Science, and resident at St. Mary's Lodge, York, as Secretary and Curator of the Yorkshire Philosophical Society's Museum. It exhibits that distinguished man of science in a light that will be new to many, who had not the pleasure of a personal acquaintance with him, nor the happiness of being the guest of one of the most cheerful, genial, and good natured men possible; who had learnt to say with Horace "*Dulce est desipere in loco.*"

With the name of Professor Phillips, all his friends will associate that of his accomplished, agreeable, and devoted sister, Miss Ann Phillips. No branch of Science was above her comprehension, or beneath her



Gateway, Kirkham Priory.

attention; no study sufficiently dry and tedious to deter her from pursuing it, under her brother's guidance, that she might make herself useful to him. She was his *Amanuensis*, his patient calculating machine, his most cheerful and willing literary drudge. Their mutual affection was wonderful.

It need hardly be said, that the Order of St. Matthew the Martyr was as much the creation of the writer's playful fancy, as are Brothers Bluff and Bottlenose.

A DIALOGUE

Between Brothers Bluff and Bottlenose, (Monks of the Order of St. Matthew), held in the Cemetery of Kirkham Priory, A.D., MDCCCXXVJ., October 5th.

- BLUFF** By thy nose
That ever glows,
I summon thee, Brother Bottlenose !
Did'st thou see
Those wanderers three
That stood on my grave, and tramped on me ?
- BOTTLENOSE** Brother Bluff !
Brother Bluff !
I did see them clear enough ;
One was tall,
And one was small,
And one, he had no paunch at all !
- BLUFF.** Brother, say !
Who were they ?
Friars Black ? or Friars Grey ?
All the three,
Whoe'er they be,
Would scarce make one fat Monk like me.
- BOTTLENOSE.** I saw them peep
In that passage deep,
Where the toads they straddle, the newts they creep
How oft, Good Fellow,
When we were mellow,
Have we reeled that way to the Priory Cellar !
- I heard them say
What skeletons lay
In the nettles that grow in that ruined way ;
But, by Saint Mary !
Our holy Dairy
Was once better stocked with good Canary !
- St. Matthew, the Martyr,*
By our Priory Charter,
Had bade us to live on River Water ;
But the hardship was greater
Than suited our nature,
So we made that snug road to bring in "the Crature."
- BLUFF.** That youth with the book
For a Lawyer I took ;
For who could mistake that knowing look ?
His cheek had, too
A Lawyerish hue,
But, good Brother Bottlenose, what thought you ?
- BOTTLENOSE.** So thought I,
For in his small eye
There was something roguish exceedingly ;—
Yet, who ever did see
A Lawyer in glee
At a broken window or rotten tree †

* Over the Priory Gateway is a statue in robes, which, from the club in his hand we pronounced to be St. Matthew, who was beaten to death.—J. P.

† This worthy, with the drawing-book, was sketching a picturesque tree.—J. P.

A student, I ween,
 Was that other so lean,
 Or an Antiquarian somewhat *green*;
 For, worthy Soul!
 Our stone punch-bowl
 He took for a Holy-water hole!

BLUFF. Then he whom belongs
 That pair of prongs,
 All leg and no body, like walking tongs,
 From School came he,
 For I watched his ee
 Look twice at the Cloister apple-tree.

Yet let him wax *round*,
 And on English ground
 A goodlier knight will ne'er be found;
 For I heard him speak
 As much Latin and Greek
 As we, Brother Bottlenose, spoke in a week!

BLUFF and BOTTLENOSE in Chorus.
 Here's health to the Three
 Who'er they be!
 To the Lawyer a brief, with a good fat Fee?
 To the lean Sons of College
 More beef and more knowledge,
 With a head full of wit and a paunch full of porridge.

It may interest the readers of "Old Yorkshire" to know that the original is in my possession, having been given to my late father, Henry Robinson, Esquire, of York, who was many years a member of the Yorkshire Philosophical Society's Council, and for four years Professor Phillips's Colleague as Honorary Secretary.

CHARLES BEST NORCLIFFE, M.A.

Langton Hall, Malton.
E.R.Y.

NOSTEL PRIORY.

THERE is little doubt that a hermitage existed at Nostel in Saxon times; and it has been considered by an authority on the subject that this hermitage was identical with the monastery mentioned by Bede as existing in the forest of Elmet. In one of Henry I.'s expeditions against the Scots, he left sick at Pontefract his confessor and chaplain, one Ralph Adlave. In riding out during his convalescence, Adlave came across the hermits of St. James of Nostel, and being struck with their piety of living, wished to join them. Finding this impracticable, he obtained the King's consent, and founded a Priory of Augustinian

Canons amongst the neighbouring woods. Robert de Laci, then Lord of the Honour of Pontefract, contributed largely to the foundation, and from this fact the Lacies were generally considered the actual founders of the House. Lands and rents were freely given by the great Lords of England; and even the King himself granted, amongst other privileges, a pension of twelve pence per day, to be paid out of his Exchequer at York. The Priory was dedicated to St. Oswald, with whose name the site of the House seems to have had some previous

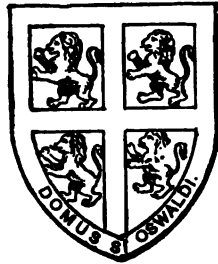


Augustinian Canon.

connection, for in the charters of De Laci certain small lakes thereby granted are referred to as St. Oswald's pools. Shortly after its foundation the Priory was removed to a spot nearer the pools; and the present church of St. Michael and our Lady at Wragby soon afterwards erected on the site of the original chapel of the Monastery. Prior Adlave died in 1121, and was buried in the old chapel. Adelward, the second Prior, obtained a Papal license for further additions to the House, but only succeeded in building the crypt. Auketil, the fifth Prior, having commenced building the choir of the church, and completed several houses for the canons, died in 1196. William de Clifford finished the nave of the church before his death in 1277; and commenced the Chapter-house, which was finished by his successor, Richard de Wartre, who died in 1291. William de Birstall, the next Prior, having regard to the creature comforts of the brethren, caused to be built a kitchen, larder, buttery, and treasury. He also built a warehouse for the wool, which was one of the chief items of property of the house, enlarged the dormitory, built aqueducts, a new chamber near the infirmary, called the Bishop's Chamber, and a chapel to the Virgin on the north side of the cemetery. Not neglecting art, Prior Birstall caused one Osbert to paint a great picture of the Crucifixion for the high altar, and set up a cross on the left of the entrance to the choir. During the rule of this Prior the house flourished greatly, as the following extracts from the year's accounts will show:—In 1312, the church at Bamborough, in Northumberland, and the lands thereto belonging, produced the sum of £383 11s. 9d. There were fifty-one servants at this time attached to the house at Nostel, besides twenty-eight at the different offshoot cells. The kitchen expenses for the year amounted to £224 18s. 4d., exclusive of what was taken from the dairy and stores. The wheat bread cost £500, and 1,420 quarters of oats and 100 quarters of barley were used in brewing. The canons possessed

3,540 sheep, 100 cows, four bulls, 72 oxen, 61 heifers, and 38 calves. At this period there were twenty-six Canons. Prior Birstall resigned in 1312, and was succeeded by Henry de Abberford. Abberford began to build a new choir to be joined on to the church, but his rule was a most disastrous one for the monastery. In 1322 one Robert Aquarius a leader of the English army against the Scots, plundered the house and took away all the Canons' horses. The following year a severe murrain almost entirely destroyed their flocks, and the lands at Bamborough were ravaged by the Scots. The Canons, seeing ruin before them, accused Abberford before their Visitor, the Archbishop of York, of having wasted the abbey property. The unfortunate Prior acknowledged that he had been drawn into great extravagance in the building of the choir; but proved that the incursions of the Scots had destroyed the profits of Bamborough, whence a great part of their support arose, and that the Canons likewise suffered losses at Birstall, Batley, Morley, and Rothwell, through the English army remaining fifteen days at those places, insomuch that that year wheat was sold at twenty shillings per quarter. The result of the appeal is not recorded, but in 1328 the Prior resigned, and soon afterwards died. The next Prior, John D'Insula, seems to have worked wonders with the finances of the house. He found it with a debt of £1,012 4s. 1d., and when he died, in 1330, £540 of this sum had been paid off, and a large sum remained in the treasury towards the liquidation of the rest. This Prior is recorded to have died of terror, consequent upon the hostile visit of one Robert Bosville, then Constable of the castle of Pontefract. During the rule of Insula, the fair which had been granted to the Canons by Henry I. to be held at Nostel on St. Oswald's Day, and for two days before and after that festival, was, by favour of King Edward III., removed to Bredon, in Leicestershire. This became necessary on account of the disturbances and loss to the Abbey, consequent upon the holding of the fair. As an amusing instance of these disturbances, we have, in the Wakefield Session Rolls of 9th Edward II., an account of a complaint by William Carter against John de Heton, that the said John had overthrown a stall at St. Oswald's Fair, whereby the said William had lost twenty gallons of beer, value two shillings and fourpence; a cask, value twelve pence; and a sack, value eightpence; besides damage to the covering of the stall to the extent of twelve-pence, and other injury to the amount of forty shillings. John de Dewsbury, the eighteenth Prior, did a little further work at the choir, and died in 1337. Thomas de Darfield, his successor, built the Prior's apartments and the great granary, and also set up a clock in the church. Richard de Wombwell, elected in 1372, divided the Canons' dormitory into cells, built a new infirmary, a chamber for guests, and a bakehouse. He also sunk a well to drain the water from the coal mines belonging to the Priory, built a stable near the pool, and a belfry. Wombwell died in 1385. Richard Wortley, the sacristan, during part of Wombwell's rule, seems to have been an extraordinary man. It is recorded that he painted with his own hands

the refectory, constructed stalls for the choir, and wrought gold and silver images with canopies for the high altar. Prior Adam de Bilton,



Arms of Nostel Priory.

elected in 1835, placed bells in the turret built by Wombwell. The monastery possessed thirty-six churches, amongst which may be mentioned Bramham, Lythe, Bolton Percy, Rothwell, Featherstone, Huddersfield Warmfield, South Kirkby, Ackworth, Birstall, and Wath. The Priors were occasionally summoned to Parliament, and it is recorded that Prior Wartre was there placed, not amongst those of his own rank, but amongst the Bishops. It is possible that this distinction may have been conferred upon him as the representative of the oldest Augustinian house in England. From time to time canons migrated from Nostel, and established cells at Woodkirk, Bamborough, Bredon, and Tockwith. The common seal of the abbey, as shown on a deed dated 1280, preserved in the Chapter-house at Westminster, is round, with a figure of St. Oswald with a cross in his right hand, and a sprig of laurel in his left. The figure of the saint is represented seated in an antique chair decorated with wolves' heads. The seal bears the legend, *Sigilu . sc Oswaldi . Regis .* Mr. de Nostel. Richard Marsden, the 28th Prior, built the principal apartment of the monastery, and decorated it with various heraldic and other ornaments. Either Marsden or his successor laid pipes from a spring, in the township of Ryle, to the monastery. The pipes still remain, and supply the present house at Nostel.* In Hunter's time, a small stone building, with a niche for an image over the door, still remained at the spring head. The next Prior, Alvered Comyn, was elected in 1524. He built the choir of the church of the monastery, and placed in the large east window of it a full-length portrait of himself. Whilst Prior, Comyn entertained Cardinal Wolsey, who stayed a night at the monastery on his way to Cawood, and confirmed a very large number of children. Comyn still held office when Drs. Leigh and Layton visited the house as Commissioners from the King. Various gross abuses were reported of Nostel, and soon afterwards Comyn resigned. Robert Ferrer, a zealous reformer, was at once put in, in order to obtain an easy surrender.

He was born towards the end of the fifteenth or early in the sixteenth century, and was a member of the ancient family of Ferrer, seated for several generations at Eawood Hall, near Halifax, and now of Ingleborough, of which family also was Nicholas Ferrer, the founder of the famous Protestant Nunnery at Gedding, Huntingdonshire, in the seventeenth century. He received his education at both Cambridge and Oxford, where he graduated, and was appointed Reader of the

* For the excellent view of Nostel Priory I am indebted to the kindness of the Ackworth School Centenary Committee.—*Ed.*



Norval Priory.

Sentences in the Salter in 1533. Whilst at Oxford, "the infection of Lutheranism" was brought thither by Thomas Garrett, and Ferrer became "tainted therewith." Wolsey, hearing of these heretical proceedings, sent a commission to institute an enquiry and make out a list of the "infected" students. Ferrer's name appeared in this list, and he underwent a further examination, but does not appear to have been severely dealt with, as very soon after we find him pursuing his studies as usual.

In 1533 he was elected Prior of Nostel, and held with it the Prebend of Bramham, which was an appanage of the priorate; he was also Prebendary of Bole, and chaplain to Archbishop Cranmer, and in 1543 (*temp.* Henry VIII.) was consecrated Bishop of St. David's. He was the last Prior of Nostel, and at the dissolution was awarded a pension of £100 per annum out of the revenues; at which period, his convictions having attained maturity, he avowed himself a Reformer.

The gross income of the Priory at the dissolution is recorded at 1,100 marks. The site of the monastery, and much of the land thereto belonging, was granted to Dr. Leigh for the sum of £1,126 13s. 4d., and an annual rent of £8 10s. From the Leighs the property passed to the Gargreaves, and thence, by purchase through the Wolstenholme family to George Winn, ancestor of the present holders, who purchased the estate in 1684.

THE LIFE OF AN ENGLISH MONASTERY.

In the story of the life of one of our ancient abbeys a many-sided tale has to be told. If we look from the present to the past, we are too apt to view the mouldering ruins with an over-sympathetic eye. The glamour of a strange story is cast over us. Our mental restoration of the old ruins to our fancy of the reality is too apt to be, if not of "the dim religious light," of the more sensuous type that a strong imagination raises from a fleshy basis.

It is not to the present purpose to trace the ethical life of a community of monks; it is only intended to give some prominent glimpses of their mundane existence from the cradle to the grave of their house. In order to do so, I will take the story of one of the most conspicuous ruins, frequented alike both for scenic beauty and for architectural display—an ancient establishment having one of the most unique beginnings and favourable careers in the history of English monasteries—the story of the Cistercian Abbey of St. Mary of Kirkstall.

The first remark generally made by visitors to our ruined abbeys is to the effect that the monks of old were admirable judges of landscape beauty, and sybarite followers of the fatness of the land.

As a rule, the country surrounding one of these abbeys presents a charming picture of leafy magnificence, rolling down or woodclad crag, at the foot of which flows some shimmering river or rippling brook, while under the very feet an expanse of cultivated meadow and upland speaks of a long continuance of agricultural prosperity. The



Cistercian Canon.

error of this conclusion is largely attributable to the topographers who have written what little may have been written on the subject of the place which they visit. In the case of Kirkstall, for instance, who, after reading Dr. Whitaker's pompous encomium—"Amongst the monastic remains of the north of England, Kirkstall may claim the second place, whether it be considered as a feature in a landscape or a specimen of architecture. In the former view it must, perhaps, yield the palm to Bolton; in the latter indisputably to Fountains"—would guess its beginning, of which we have an almost photographic view in the contemporary account of the foundation?

As we have already stated, a miraculous intervention is the preface to the story. Some monks from the Abbey of Fountains had in 1147 obtained from Henry de Laci, Baron of Pontefract, the most potent and opulent man in the north of England, grandson of Ilbert de Laci, a mighty leader under the Conqueror, the grant of the town of Barnoldswick, in Craven, for the purpose of establishing a Cistercian monastery. Henry de Laci was then lying dangerously ill, and his gift was a propitiation for his sins and sufferings. At Barnoldswick the pious brethren happened to come to litigation with the secular priest and the laity by reason of a little overbearing and unjustifiable conduct, which had to be referred to Rome for settlement. In one of his journeys, evidently to Pontefract, the seat of his patron, Abbot Alexander happened to pass down Airedale, to Leeds, no doubt, as one of his stages, when, in a secluded part of the township of Headingley, then subinfeudated by De Laci to William Patefyn, he is said to have discovered some pious anchorites who had taken up their abode in a very out-of-the-way corner of the township, by the river-side. Of course he asked them their manner of living, the form of their religion, and whence they came. Seleth, one of them who appeared to be the leader, answered—

I was born in the southern part of this kingdom. A revelation from heaven having been made to me I came hither, for when I was in the land of my nativity a voice came to me during sleep saying, "Arise, Seleth, and go into the province

of York, and search diligently for a valley which is called Airedale, and a certain place which is called Kirkstall, and there provide a future habitation for brethren to serve my Son." He asked from whom the voice came, and the answer was, "I am Mary, and my son is Jesus the Nazarene, Saviour of the world." Awaking I considered what I should do concerning this revelation, and then casting my hope on the Lord, left my home and domestics and hastily departed, doubting nothing; she who called me leading me to this valley, which thou seest I have not reached without difficulty. But first I learnt from the shepherds and herdsmen that this place in which we now dwell was called Kirkstall.

This is a bit of pious misrepresentation on the part of brother Seleth, for the name Kirkstall—the church-stead—was only coined after the church had been founded, as is admitted; and which has called forth the indignation of the virtuous of later ages, it did not apply to the wilderness where Seleth had taken up his abode. However—

I was alone for many days, eating roots and herbs, and the alms which Christian people of their charity gave to me. Afterwards those brethren whom thou now seest joined themselves to me, having me for ruler and master. We live after the form of the brethren of Le Ruth, having nothing personal to ourselves either in meat or clothing, seeking all things by the labour of our hands.

Hearing this, Abbot Alexander began to think within himself of the site and circumstances of the place, of the pleasant valley and the water then flowing through it, and of the adjacent woods for the erection of our buildings; and he saw that the place was sufficiently suitable there to build an abbey; and, like an astute priest, he soon turned the matter to his own advantage. He began to advise the hermit brethren as to the health and profit of their souls, proposing to each the peril of his own will, the poverty of the community, their being disciples without a master, laity without a priest, persuading them of the greater perfection and better form of his religion. He then bade them good-bye, went straight to Henry de Laci, and begged the place over their heads. It so happened that the gift had to be confirmed by William Patefyn, the sub-in-feudatory, with whom De Laci was at variance, as were many Lords and their feudal tenants; for we must not forget all this was happening in the troublous reign of Stephen, when master and man were often at daggers drawn. But the monk was equal to the occasion, and he improved it. Henry de Laci called William to him, obtained his assent to the gift, and then "the bickerings and discords that had existed between them ceased, and they were made friends from that day;" and the place occupied by these hermits, with the adjacent wood and water according to certain boundaries, passed "to God and to the monks," they paying a rent to William and his heirs of five marks.

Having thus secured a more commodious place, Alexander began to build a church (*basilicam*) in honour of Mary, always virgin; and the offices having been erected, he changed the name and called the monastery Kirkestall. On the 14th Kalends June (19th May), 1152, the colony at Barnoldswick departed to their new home, "which is now called Kirkestall, a place of groves, unfruitful of crops, a place nearly

destitute of good things, except wood and stone, and a pleasant valley, with the waters of a river flowing through it." Henry de Laci, with his own hand, laid the foundation-stone of the church, and found the money to build it; on which account Kirkstall yet remains an almost unique specimen of a large conventual church built as a whole, and not in portions at various times. It was, however, in the reign of Henry II. that the offices were erected in stone, viz., the dormitories of the monks and *conversi*, the refectory, the cloisters, and the chapter-house; and all these were covered with tiles in the best fashion. It is said that the church and the above buildings occupied a period of thirty years in construction. De Laci was, indeed, a munificent patron. In addition to his other great gifts, he gave half a mark of silver out of the rent of "Cliderhou" for a lamp to be burnt day and night in the presence "sacro sancti corporis Domini," and he is said to have been buried in

the church that he had founded; but upon that a doubt must rest, for the monkish chronicler of the house says "nescit̃r ubi sepultus fuit, creditur quod ipse in terra sancti obiit vij Kalendas Octobris." He is known to have been succeeded by his son Robert de Laci, who died on the 12th Kal. September, 1193, and buried, according to the chronicler, at Kirkstall, "cum epitaphio;" but what that was we are not told.

Among the witnesses of the charter of foundation we have names that throw



Norman Doorway, Kirkstall Abbey.

some light upon the social condition of the valley. William de Hedingleia is William Patefyn, of Headingley; in Lambert (Medicus) the doctor, Arnold the priest, Gamel the son of Besing, we apparently have natives of lowly condition. There is no mention of Seleth, who should have been a prominent man, had he been such a reality as the legend makes him to be; but in Henry Hathecris we have a person whose individuality it is not good to determine. Is it possible that he could have been a "hot-gospeller" and a member of the band of anchorites?

The warmth of the religion of these enthusiasts is given graphically in a word-portrait of one of the early Abbots—Turgesius (? a Latinisation of Tor, a man of Danish descent), a man of singular abstinence and most severe chastiser of his body, being always clothed in sack-cloth, to suppress the unlawful motions of the flesh by harsh clothing carrying in his mind these words of the gospel, "They that wear soft clothing are in King's houses." His garment at all times was but one



Kirkstall Abbey.

cowl and one tunic, without any addition; yet he had no more in winter and no less in summer. Thus he yielded to neither season, so that you would neither think him to be chilled with the cold nor inflamed with the heat. In the dead of winter, when the sharpness of the cold was most vehement, he never took care for any defence against the hardness of the weather; he would not wear socks upon his feet, nor permit straw to be laid for him to lie on. He stood at the night watches, when one having double garments on was almost frozen stiff,

as if he felt no uneasiness, and we say that he repelled the cold of the season with the ardour of the inward man. No man pleasanter than he, none more temperate; he never tasted wine unless in those parts where no other drink can be found. There is no need to talk of flesh; fish he permitted to be set before him, for the sake of those who sat by him, only to look at, not to eat. He was frequently weeping, and in compunction when discoursing he seldom refrained from tears; never at the office of the altar without devotion; never said mass without tears, whereof he shed so great a flood that he did not seem to weep but to rain down tears, insomuch that the sacerdotal vestments he wore could scarce be used by any other. After spending nine years at Kirkstall, Turgesius resigned and returned to Fountains where he died.

The austerity that he practised did not long prevail at Kirkstall. The convent fell into woeful debt, infinitely more and more distressing than that of St. Edmund's, Bury, upon which Carlyle dilates with so much pathos in his account of that worthy Abbot Samson in "Chartism, Past and Present." According to the state of the house on the day of St. Lambert, bishop and martyr, 1284, the time of the creation of Abbot Hugh de Grimston, the convent only possessed 16 draught oxen, 84 cows, 16 yearling and young bullocks, 21 asses and no sheep, although the raising of sheep had always been a great feature of the Cistercian economy. The debts certainly due by a recognisance made before the Barons of the Exchequer were £4,402 12s. 7d.; by written bonds there were due to James de Fistolis (mark him Shylock!) 500 marks; to the Abbot of Fountains, 50 marks; 59 sacks of wool and 9 marks were due to Barnard Talde; besides the acquittances in the hands of John Saclden (? Shackleton a name yet well known in the neighbourhood) for 340 marks. The total of this monstrous burden was £5,248 15s. 7d., besides the 59 sacks of wool, a sum which cannot have represented less than £150,000 of present money. Of course this was utter bankruptcy. The convent, which had been in difficulties since the reign of Henry III., whose Royal protection they had to seek, was compelled to again resort to the King to obtain by his interposition an extension of time for satisfying the legal claims made upon them; and they obtained it. Abbot Hugh, who seems to have been a man well qualified to wrestle with these burdens, shows his brethren the deplorable state of the house, and in the end he managed to get the affairs within control. In 1301, before his death, which occurred in 1304, the effects and debts of the house, as proved at the visitation on the Sunday next before the feast of St. Margaret the Virgin, were—draught oxen 216, cows 160, yearlings and bullocks 152, calves 90, sheep and lambs 4,000. The debts of the house were but £160; and to this most satisfactory statement Richard, Abbot of Fountains, affixed his seal. Of Hugh de Grimston, evidently a man of middle-class parentage, perhaps a monk, and most likely son of one of the tenants of the abbey, it may, indeed, be said, "Well done, thou good and faithful servant!"

From this period, for the two hundred and odd years of its continued existence, a life of tranquility amounting to torpidity, settled upon the abbey.

The abbey was surrendered on the 22nd November, 1540, and the deed of surrender gives us a good description of it at that date. The site of the late monastery, with apple orchards, gardens, and the cemetery and other places within the precincts, contained by estimation 6 acres; a meadow close, called Brewhouse close, containing 6 acres; another meadow, then called Overkirkgarth, containing 5 acres; a pasture field, called Pente's Close, containing half an acre; another pasture close behind the stable, then called Colman Croft, containing $2\frac{1}{2}$ acres and two water corn mills within the site. Stevens fills up the details and makes a picture of cosy comfort, refreshing in its serenity after a glimpse of the busy activity pervading the neighbourhood of to-day.

Adorned with gardens, dovescotes, etc., and whatever was either for use or ornament, and all conveniently seated on the banks of a delicate river, calm and clear, which perhaps has contributed to the general misnomer of the place, which is frequently called Christall, instead of Kirkstall—it is locally pronounced Kerstle to this day—not only by the vulgar, but by some persons of more liberal education, and by that name printed in the best maps that were ever made for the county.

Leeds

W. WHEATER.





YORKSHIRE MANUSCRIPTS.

AN OLD YORKSHIRE POLL BOOK.

THE Rev. James Raine, M.A., D.C.L., Canon of York, has in his possession a perfect copy of the Poll Book for 1708, which has not yet been printed. It will be noticed that the title of Esquire follows the names of the Honourable Conyers Darcy, and Hon. Thomas Wentworth. Mr. Thomas Dobson, of the parish of St. Saviour's York, baptized his second son 21st March, 1741-2, by the christian name of "Kay-and-Wentworth," and this child lived to man's estate, and buried his wife 19th November, 1772.

"An Alphabetical Account of the Poll for the Election of Knights for the County of Yorke to serve in the Parliament of Great Brittain Summoned to meete at Westminster the eight day of July Anno Domino 1708, And thence prorogued to the Ninth of September next following. Taken before Henry Iveson, Esqr., High Sheriffe of the said County The 19th, 20th, 21st and 22nd dayes of May of the same Year.

The Right Honourable the Lord Viscount Downe, Sir William Strickland, Bart., The Honourable Conyers Darcy, Esqr., Sir Arthur Kay, Bart., and The Honourable Thomas Wentworth, Esqr. being Candidates for the said Eleccion. The first Two of Which were on ye 22nd of May above menconed Chosen and declared Members of the aforesaid Parliament." Lord Downe polled 4,737; Sir W. Strickland, 3,452; Hon. Conyers Darcy, 3,257; Sir A. Kay, 3,136; Hon. Thomas Wentworth, 958; Total, 15,549.

Langton Hall, Malton.

E. R. Y.

C. B. NORCLIFFE, M.A.

HH

ANCIENT HULL DEEDS.

MANY of the ancient deeds in question would be prepared by the monks of the great priory of St. Michael near Hull, those conservators of learning being the conveyancers of the middle ages, and having, it is said, invented the serjeant's coif in order to hide the tonsure when they were practising within the bar, an element of extra attraction is added to them. No doubt when that stately convent was disestablished and disendowed, they passed for future care into the custody of the master of the Charterhouse whose humbler barque weathered the storm in which great galleons, went down.

One of the deeds relates solely to the *Maison Dieu*. It is a lease from Simon Burton, the second master of the house, dated at Hull during Christmas, 1431, and given to Simon Johnson, a tailor, and Johanna, his wife, for their joint lives and the life of the survivor, of a tenement which the deed tells us the said Simon and Johanna had built, at their own expense, upon a vacant piece of ground lying to the northward and within the walls of the hospital (*infra limites et muros prædicti hospitalis ex parte boreali*), and for which the lessees were to pay an annual rent of 6d. (*sex denarios sterlingorum*) to the sisters of the house during the said term. The document is beautifully engrossed without erasure or error, and certainly puts modern penmanship to shame. It describes the hospital as "the Meisendieu of Hull near the house of the priory of St. Michael of the Carthusian order"; and states Thomas Marshall to be then mayor of the town, and Richard Pomfret and John Alcock, bailiffs. Gent and other local historians name John Grimsby as mayor at that time, so that there is here some discrepancy; but I am not aware of any work giving the names of the bailiffs later than 1396. Of course this tenement has long disappeared; but nearly 200 years after the date of the lease, a memorandum occurs in one of the account books of the charity, when Thomas Wincop was master, ordering that the master should henceforward receive the rents of two tenements adjoining the hospital on the east, instead of the same rents being, as theretofore, paid to the *brethren* of the house; and it is probable that one of these was the very tenement in question, and that the two are those clearly shown in Hollar's excellent plan of the town as standing east of the hospital, on either side of the *commune via* which led to the river Hull, so that in some measure this old forgotten lease testifies to the detailed accuracy of the Dutch draughtsman.

We have next a lease from Will de la Pole, Marquis of Suffolk, to one Robert Forest, of "a close of land near Old Hull, called Grangewyk," for a term of 21 years, at the rent of 44s. The plot of ground to which this deed, dated 10th July, 1445, relates, is, I believe, the very oldest in Hull that can be identified by name—a name which it bore even within living memory, when it first passed into the possession of the

Broadley family, and before the activity of modern builders had utilised it for the requirements of an increasing population. Grangewyk is undoubtedly the very close of land given to the monks of Melsa by Matilda Camin, circa 1160, and described in her grant as "the toft in which the hall was situate"—this hall, *aula* in Latin, having probably been the original Mote-hall or Court-house of the ancient manor of Myton. Frost tells us that this building was used by the monks as their grange; but this seems a violation of the past tense employed in the charter, where the verb "*fuit situata*" would seem to imply not that a building then stood, but that one had stood there at some previous time. The point must always remain obscure; because the *Liber Melsæ*, recording the gift to the monks about 20 years afterwards by Benedict de Sculcotes of the "*reliquam partem del Wyk*" (the rest of Wyk), states that it was there *our* grange had been stood "*nostra grangia fuerat situata*"; but, leading up more immediately to the subject before up, adds—"now, however, the grange is wholly destroyed (*omnino vastata*)", and its site converted into a meadow called Grangewyk." It was on this very field, probably, that Abbot Michael built the stone house, which the chronicle says he erected in Myton about 1249; and this house would be the grange which King John's Charter confirmed to the monks ("*locum et terras grangie eorum de Miton*") which was used as the manor-house when Edward I. purchased Myton manor and the town of Wyk, and which was afterwards pulled down by Sir William de la Pole, and re-erected in another place belonging to the manor called Tupcotes; whence originated the still existing copyhold manor of Tupcoates with, or, perhaps, within, Myton. Be this as it may, it is somewhat interesting to find the old bed of the Hull referred to as "Old Hull" long after the river had established itself in Sayer-creek.

The same Robert Forest, two years after the former lease, took another one from William de la Pole, dated 10th May, 1447, of a garden "*cum stagno*," which I understand to mean a shop (*stagnum pro scamno*), or, it might be, a pond therein, and which lay upon the west side of "le Chapman-strete," otherwise called "Ded-lane," and having the common sewer of the town for its western boundary, its northern abuttal being a garden and dovecot belonging to Thomas Marshall, no doubt the ex-mayor. I cannot find mention in any one of our authorities of Chapman-street, or Dead-lane. Certainly Frost speaks of a Champaign-street, called, in 1470, Champane-lane, and which he places on the site of our present Dagger-lane. But although the names are so similar, one being only a transposition of some letters in the other, we must not conclude them to be identical, as this deed distinctly states the garden to be on the *west* side of the street, and to be bounded on its own west by the common sewer of the town, which sewer, we know, ran down the middle of what is now Trinity-house-lane and lies to the eastward of Dagger-lane. Chapman-street may mean Merchants'-street, and have owed its name to its having once

been a thoroughfare of busy commercial traffic. I cannot explain why it was ever called "Dead-lane."

Mention of Trinity-house-lane serves to introduce the next document, a lease to Richard Bothe, tyler, of Hull, from John de la Pole, Duke of Suffolk, and husband of Margaret Plantaganet, the illustrious noble in whose person the blood of the worthy burgher of Ravenserod allied itself with the royalty of his native land. Although the deed was made on May the 20th, 1466—nearly four and a half centuries ago—it still bears clean and fresh, preserved by a fold of the parchment, the autograph of that great noble. It is a grant for a term of 100 years and at the annual rent of 4s. "of lawful money of England," of "an ancient house" with its garden lying *in vico*, i.e. a street (*vicus*—an open space) called "Oldebev'leygate." This thoroughfare is agreed to have followed the course of Bowlalley-lane, Trinity-house-lane and Sewer-lane: but some obscurity rests upon its identity through the fact that the whole street is, or parts of it are sometimes termed Old Beverley-street, and sometimes simply Beverley-street. For instance, the site of the De la Pole's palace on the north side of Bowlalley-lane is described as abutting on Old Beverley-street, and so is that garden of their's whereon was afterwards built the hospital of the Trinity-house; whilst, at the same time, an almshouse adjoining upon Aldgate (now Whitefriargate) is stated to also adjoin upon Beverley-street. In an early rental of the town, too, some tenements are stated to be in Old Beverley-street, others in Beverley-street. I have not, however, elsewhere than in this deed, met with the term "Old Beverley-gate;" and would suggest an inference therefrom, that when the town was first walled, the entrance from Beverley was to the south of that later Beverley-gate which saw the repulse of a king, and was either where Mytongate afterwards stood, or at the west end of Blanket row.

Next we have, a little out of order in point of date, a very interesting document, being the conveyance on 9th January, 1391, from the second Michael de la Pole to Simon de Grymesby, the mayor of the town, and Agnes, his wife, of the house on the west side of "*regia strata vocal' Hulstrete*," in which that mayor then lived, and which had formerly been the residence of Richard de la Pole, brother to our first mayor. This house, described as a capital messuage (i.e. one of the best class of dwelling houses), with a garden and two tenements adjoining, and also conveyed, is stated to extend westwards from the street to "the house of the brothers of St. Augustine"; and the grant also includes a staith and crane ("*crana*"), the latter an implement introduced into the town not quite 50 years before. That mentioned in the present deed is particularly stated to be built upon the staith, which itself reached from the street "*usque ad filum atque de Hull*," to the thread or brink of the river. Frost defines the word "staith" to mean the narrow way over the bank of the river to the water-side; but, evidently, it also included the wooden jetty or stage

used for the purpose of landing goods, as on *that* assuredly the crane would be placed. One of the witnesses to the transaction is Robert de Bolton, priest, doubtless the same Robert de Bolton who was concerned in the before-mentioned earl's gift of lands to the *Maison Dieu*, from which two facts I infer that he was then Prior of the Carthusian Monastery.

A sixth deed is a grant from William de la Pole, Earl of Suffolk, to John Hardy and Richard Megson, of 15 acres of grass land in the town of Newland, abutting on "Derningham dike" on the east, and also of three acres in "Ighelmire," described as bounded by "Haven-dike" on the south, and a meadow of the Prior of "Hautanprice" on the north. I allude to this document, dated January 31st, 1438, only because Derningham or Derringham-dike, was commenced in 1402, as the first attempt to furnish the town of Hull with fresh drinking water from its own side of the Humber, and met with such fierce and prolonged opposition from the people of Newland, Cottingham, and Anlaby, that papal aid had to be invoked before the townsfolk received the benefit of this royally-recommended scheme. I conceive Haven-dike to have been the canal or aqueduct cut from the Julian well at Anlaby. Apropos of Hautanprice, or Haltemprice, just mentioned, another deed, dated the Feast of the Assumption of the Virgin, 1366, speaks of an acre and three roods of land as bounded on the north by the road from Haltemprice to Willerby, and on the south by "Willarbyoutgang." The former ancient road still exists as a bridle path, and forms by far the shortest, most direct, and attractive route from Spring-head to Willerby. The fields through which part of its course runs are now enclosed, and it is crossed here and there by gates, but it may still be lawfully followed, and can be reached from Cottingham by what is called Snuff-mill lane.

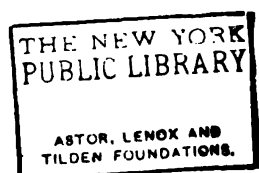
One other document, the oldest and in some respects most interesting of them all, is dated during Easter, "in the 53rd year of the reign of King Henry, the son of King John," (i.e. 1269), and it is a formal confirmation by Johanna de Stutevill, made "in lawful widowhood," of certain lands at Cottingham, previously given to Robert Takel, priest, by Eustace de Stutevill, her kinsman, and is also a release of one mark annual rent to which she was entitled out of such lands, in consideration that she should thereafter receive in lieu one pound of pepper annually at Pentecost.

This lady, Johanna, was the scion and heiress of a great and wealthy family, lords of the manor of Cottingham, whose original ancestor bore the surname of Grundeboeuf, and received a grant of the lordship from William the Conqueror. Her grandfather, William de Stutevill, was sheriff of Yorkshire, and received licence from King John in 1201 to castellate and fortify his manor-house of Cottingham, where he had entertained that monarch in person. He also obtained the royal leave to hold a yearly fair in his vill of Cottingham. His new castle, which became subsequently known as Baynard Castle and

passed into the possession of the Wakes, was peculiar for its double moat ; a defence which still exists, marking (as plainly as in Camden's time) the site of the stronghold. The building itself, however, had disappeared even when that indefatigable antiquary visited the spot at the close of the 16th century, for he says of it in quaint and sonorous language—"Entering into the south part of the great uplandische town of Cottingham, I saw where Stutevill's castle, dobil-diked and moted, stood, of the which nothing now remayneth." William's son, Nicholas, father of Johanna, gave 300 marks and 5 palfreys to have judgment of his manor of Cottingham, and other properties, against a rival claimant, the Eustace we have mentioned, who was the son by a second wife of his (Nicholas') grandfather, Robert de Stutevill the third. Nicholas died 1233, and his daughter, Johanna, then the wife of Lord Hugo de Wake, became sole heiress to the family estates, subject only to such claim as Eustace might establish. But Eustace died in 1242, passing away, let us hope, to far more durable possessions ; and when Johanna's husband died at Jerusalem four years afterwards, this widowed dame was so great an inheritrix, that Dugdale says, upon the authority of a MS. in the Cotton Library, she reverted to her maiden and family name of de Stutevill. So far as this fact can ever be material, this deed is a piece of invaluable historical evidence, for it expressly states that Johanna de Stutevill made it in lawful widowhood. She died 1276, and it was by one of her children that Haltemprice Priory was founded in 1324. Her seal was a representation of a lady riding side-saddle wise, and confutes, as Dugdale remarks, the notion of some that side-saddles were first introduced into England by Anne of Bohemia, consort of Richard II. In the present instance some lover of antiquity, more zealous than devout, has taken her seal away.

The accompanying facsimile of this very interesting deed will show its admirable preservation, and its clearness of caligraphy ; whilst the following translation may serve to illustrate the nature and tenor of conveyancing documents in the early days of that science :—

"To all the faithful of Christ by whom this present writing shall be seen or heard, Johanna de Stotevill wishes eternal salvation in the Lord : Know ye that on the first Sunday after Easter in the fifty-third year of the reign of King Henry, the son of King John, I, in lawful widowhood and of full power, have granted, and by this my present writing, confirmed, to Robert Takel, clerk, by homage and service, all his land, with its appurtenances, which through the gift of Lord Eustace de Stotevill he holds of me, as in the charter of the same Eustace is more fully contained : Moreover know ye that on the same day and year I have released and wholly quitted claim for myself and my heirs to the same Robert and his heirs one part of the annual rent accustomed to be paid for the said land, he, therefore, rendering yearly to me my heirs and assigns one pound of pepper at Pentecost in lieu of all accustomed services and secular demands : And I, Johanna, and my heirs and assigns, to the aforesaid Robert, and his heirs, the aforesaid land and its appurtenances, for one pound of pepper as aforesaid, against all men will for ever warrant, acquit, and defend. And by this my present writing I establish my grant and confirmation and the release and quit-claim of the said annual rent : To which writing I have caused my seal to be affixed, these being witnesses, Sir Robert de Stotevill, Nicholas de Emas, William de Boxehall, knights, Sir Osmond



de Stotevill, rector of the church of Cottingham, Sir John of Hesel, rector of the church of Elvelay, Robert de Stotevill, clerk, John Takel, John of Anleby, Thomas of Hedon, Nigell, and others."

The names of the witnesses to the deed are by no means lacking in interest. We have Edmund de Stutevill, rector of the church of Cottingham, John of Hessele, rector of the church of Elvelay, John of Anleby, Thomas of Hedon, and others.

A few words as to the churches mentioned. Certainly it is clear from this document that the date always assigned to the erection of Cottingham church (1272) is incorrect, and must be carried back several years earlier; and as I am not aware of any detailed history of Cottingham, I will take this opportunity of putting on record, that another of the deeds before us is a grant of land in Ighelmire, in a place there called "Curtaysedayle," to Sir Richard de Melton, "*capellano de Cotyngham*," chaplain of Cottingham, in March, 1391. By the church of Elvelay we must, no doubt, understand Kirkella; although, in the *Valor Ecclesiasticus*, mention is made of the church of "Elley," and of "Kirkelvey," as two distinct places, and in the records of the possessions of the priory of Haltemprice, "West-elvey" and "Estelvey" are particularised. In the *Taxatio Ecclesiastica* of England, made under the authority of Pope Nicholas IV., in 1264, the church of "Elvey" is returned as of the annual value of £46 13s. 4d.; a very large sum for that day, and equivalent to £800 of our own money. In 1345, the advowson was given to the prior of Haltemprice, who appointed a vicar, and the vicarage is estimated in the *Valor Ecclesiasticus*, 1535, as worth £13 2s. 8d. a year. It is now worth about £600 per annum.

Hull, January, 1884.

JOHN COOK, F.R.H.S.

EAST RIDING REGISTERS.

In the following list of Registers, wherever the date given differs from the Parliamentary Returns, as is sometimes the case, the alteration has been made after personal inspection of the Register:—

- | | |
|---|--|
| 1537.—Langtoft. | 1558.—Brandesburton, St. John's, Beverley, Holy Trinity, Hull, Kilnwick, Kirk Ella, Norton, South Cave, Sutton, Watton, Wintringham. |
| 1538.—Atwick, North Burton, Whar-
ram-le-street. | 1559.—Holme-on-Spalding-More, North Frodingham, Ottringham, Pocklington, Preston, Reighton, Rise, Settrington. |
| 1539.—Huggate. | 1561.—Bainton, Goxhill, Hessele, Skerne, West Heslerton. |
| 1542.—Howden, Muston. | 1562.—Bishop Burton, Siggles-
thorne. |
| 1546.—Lowthorpe. | |
| 1547.—Lockington. | |
| 1549.—Hedon, Westow. | |
| 1551.—Leckonfield. | |
| 1553.—Ganton. | |
| 1554.—Wharram Percy. | |
| 1556.—Great Driffild. | |
| 1557.—Etton, Kirkby Underdale. | |

- 1563.—Boynton, Cottingham, Eastrington, Halsham.
 1564.—Beeford, Bridlington, Flamborough, Hollym, St. Mary's, Hull.
 1568.—Birdsall, Tunstall.
 1569.—St. Mary's, Beverley.
 1570.—Aldburgh, Holme-on-the-Wolds, Patrington.
 1571.—Barmston, Roos.
 1573.—Filey.
 1574.—Owthorne.
 1576.—Sculcoates.
 1577.—Humbleton.
 1578.—Little Driffeld, Winestead.
 1584.—Burnby, Hunmanby.
 1585.—Ruston Parva, Skeffling.
 1586.—Nunburnholme.
 1587.—Catwick, Drypool.
 1588.—Seamer.
 1592.—Catton, Grindall.
 1593.—Sutton Derwent.
 1596.—Carnaby.
 1597.—Bempton, Cherry Burton, Lund.
 1600.—North Newbald.
 1605.—Hemingborough.
 1606.—Nunkeeling.
 1609.—Millington.
 1610.—Hayton.
 1611.—Aughton.
 1613.—Bishop Wilton.
 1616.—Allerthorpe.
 1618.—Kayingham, Wilberfoss.
 1623.—Bubwith.
 1628.—Leven.
 1633.—Routh.
 1638.—Rillington.
 1648.—Scrayingham.
 1650.—Welwick.
 1651.—Thornton.
 1653.—Brantingham, Hutton Cranswick, North Dalton, South Dalton, Elloughton, Everingham, Foston, Garton-on-the-Wolds, Hackness, Harewell, Kilham, Langton, Londesborough, Nafferton, Riston, Scalby, Scarborough, Seaton Ross, Sherburn, Waghen, Market Weighton, Wetwang, Willerby, Withernwick.
 1654.—Easington, Foxholes, Hornsea, Yapham.
 1655.—Sproatley.
 1656.—Thorp Basset.
 1657.—Beswick, Paul.
 1660.—Skirpenbeck.
 1661.—Bugthorpe, Lissett.
 1662.—Garton, Hilston.
 1665.—Folkton.
 1669.—Warter.
 1672.—Scarborough.
 1675.—Shipton.
 1678.—Goodmanham, Midelton, North Cave.
 1680.—Ellerton.
 1682.—Mapleton, Weaverthorpe.
 1683.—Barnby Moor.
 1684.—Cayton.
 1685.—Cloughton.
 1686.—Kirkburn, North Grimston.
 1687.—Fridaythorpe.
 1688.—Kilnwick Percy.
 1691.—Thwing.
 1695.—North Ferriby.
 1696.—Sledmere.
 1698.—Bessingby.
 1700.—Blacktoft, Burton Agnes.
 1706.—Hotham, Swine.
 1710.—Givendale.
 1711.—Kilnsea.
 1713.—Full Sutton, Marfleet, Welton.
 1715.—Fangfoss.
 1716.—Acklam.
 1717.—Rudston, Yeddingham.
 1719.—Sancton, Skirlaugh.
 1720.—Burythorpe, Harpham.
 1722.—Kirkby Grindalyth.
 1723.—Skidby.
 1724.—Wressle.
 1733.—Helpthorpe.
 1734.—Bilton.
 1739.—Holmpton.
 1747.—Burstwick.
 1756.—Scampston.
 1760.—Knapton.
 1767.—Ulrome.
 1779.—Laxton.
 1783.—Barmby Marsh.
 1796.—Butterwick.
 1813.—Cowlam.

NORTH RIDING REGISTERS.

- 1538.—Crayke, Oswaldkirk, Skelton, Wensley.
 1539.—Ingleby Greenhow, Marton-on-the-Forest, Thornton-le-Dale.
 1551.—Stainton.
 1556.—Richmond, Thirsk, Whenby.
 1557.—Edston, Sutton Forest.
 1558.—Bilsdale, Staveley, Well.

- 1559.—Lastingham, Pickering, Kirk-
Leatham.
 1560.—Bedale, Ripley.
 1561.—Alne.
 1563.—Thornton Steward.
 1566.—Burneston, Nunnington,
 1567.—Hackness.
 1568.—Eryholme, Kirklington, South
Cowton, Whixley.
 1569.—Sowerby.
 1570.—Gilling - in - Rydall, Leake,
Marske, St. Michael's, Malton,
Topcliffe, West Witton.
 1571.—Pickhill, Stokesley, Wath (pub-
lished).
 1572.—Hutton Bushell, Marton-in-
Cleveland, Scruton, South
Kilvington.
 1573.—Filey, Melsonby, Spennithorne,
Salton.
 1574.—Thornton-Watlass, Kirkby
Sigston.
 1575.—Brandsby, Helmsley.
 1578.—Romaldkirk.
 1579.—Kirkdale.
 1580.—Strensall.
 1581.—Barningham, Osbaldwick, Snea-
ton.
 1582.—Cundall, Hornby.
 1583.—Coxwold.
 1594.—Brompton-cum-Snainton, Hut-
ton Rudby, Stonegrave.
 1585.—Danby.
 1588.—Brignall, Foston, Seamer.
 1589.—Bulmer.
 1590.—Eston, Manfield.
 1591.—Kirkby Fleetham, North Otter-
ington.
 1592.—Hawkswell, Huntington.
 1593.—Fingall, Northallerton, Overton.
 1594.—Brompton, Marske.
 1595.—East Rounton.
 1596.—Cold Kirby, Forcett.
 1598.—Feliskirk.
 1599.—Easingwold, Masham, Ormesby,
Terrington, Thornton-le-Street.
 1600.—Kilburn, St. Leonard's,
Malton.
 1601.—Hinderwell.
 1602.—Hudswell.
 1604.—Middleham.
 1606.—Old Malton, Easington.
 1607.—Kirkby-on-the-Moor.
 1608.—Whitby.
 1610.—Bossall.
 1611.—Thirkleby.
 1612.—Sessay.
 1614.—Farlington.
 1615.—Kirkby Wiske.
 1616.—Birdforth, Rosedale.
 1617.—Croft, Sinnington.
 1621.—Danby Wiske.
 1622.—Kirkby Moorside.
 1627.—Egton, Kirkby-in-Cleveland,
Sheriff Hutton.
 1629.—Appleton-upon-Wiske.
 1635.—Buttercrambe.
 1637.—Lythe.
 1638.—Muker, Seamer-in-Cleveland.
 1639.—Gilling-in-Richmondshire.
 1640.—Grinton.
 1642.—Hovingham, Kirkby-Knowle,
Upper Helmsley, Rokeby.
 1646.—Ampleford.
 1649.—Yarm.
 1650.—Great Smeaton.
 1651.—Newton-on-Ouse.
 1653.—Buttercrambe, Brotton, Cat-
terick, Hackness, Hawnby,
Fylingdales, Kirkby Malzeard,
Levisham, Old Byland, Scalby,
Stockton Forest, Wykeham.
 1654.—Myton-on-Swale, Ingleby Arn-
cliffe, Upleatham.
 1657.—Dalby.
 1658.—Thormanby.
 1659.—Arkengarthdale, Bolton-on-
Swale.
 1661.—Guisborough.
 1663.—Middlesmore.
 1665.—Hipswell, Liverson.
 1666.—Ayton, Stillington, Westerdale.
 1667.—Haxby.
 1668.—Ainderby Steeple, Startforth.
 1669.—Goatland.
 1670.—Bowes, Ellerburn, Easby.
 1671.—Middleton-on-Pickering, East
Witton.
 1674.—Husthwaite.
 1675.—Yafford.
 1676.—Sleights.
 1678.—Ebberston, Marske, Nidd, Over
Silton.
 1679.—Holtby, Cowsby.
 1680.—Allerston.
 1681.—Wycliffe.
 1682.—Welbury.
 1684.—Bolton-cum-Redmire, Cayton.
 1685.—Deighton.
 1687.—Marrick, Slingsby.
 1689.—Gate Hemsley, Warthill, Whorl-
ton.
 1691.—Wigginton.
 1693.—Stanwick, East Harlesey.
 1695.—Hawes, Langton-on-Swale.
 1696.—Osmotherley.

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| 1697.—Lofthouse. | 1724.—Patrick Brompton. |
| 1698.—Hilton, Skelton-in-Cleveland. | 1725.—Newton-in-Cleveland, West Rounton. |
| 1699.—Normanby. | 1727.—Hutton Bonville. |
| 1701.—Askrigg. | 1732.—Acklam, Middlesborough, Uglebarnby. |
| 1707.—Coverham, Faceby. | 1734.—Kirk-Levington. |
| 1709.—Aygarth. | 1736.—Downholme. |
| 1710.—Crambe. | 1742.—Stallen Busk. |
| 1712.—Cleasby. | 1747.—Raskelfa. |
| 1713.—Lockton. | 1751.—Barton-le-street. |
| 1714.—Huttons Ambo. | 1754.—Sand Hutton-cum-Carlton, Middleton-upon-Leven. |
| 1715.—Appleton. | 1755.—Hardraw. |
| 1718.—South Ottrington. | 1758.—Glaidsdale, Rowsby. |
| 1719.—Kildale, Wilton. | 1780.—Harwood Dale. |
| 1720.—High Worsall. | 1789.—Kirkby Misperton. |
| 1721.—Birkby, Scawton. | 1798.—Brafferton. |
| 1722.—Kirkby Ravensworth. | |
| 1723.—Crathorne. | |

WEST RIDING REGISTERS.

A Supplement to those given in "Old Yorkshire," III, 188.

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|---|--|
| 1537.—Snaith. | 1604.—Fewston, St. Mary's, Castlegate, York. |
| 1538.—St. Olaves', York. | 1606.—St. Lawrence's, York. |
| 1540.—St. Crux, St. Martin-cum-Gregory, York. | 1616.—Holy Trinity, King's Court, York. |
| 1552.—Pateley Bridge. | 1619.—Walton. |
| 1554.—All Saints', Pavement, York. | 1628.—Carleton-in-Balne. |
| 1556.—Horton-in-Ribblesdale. | 1630.—Kirk Fenton. |
| 1557.—St. Martin, Coney Street, York, Allerton Mauliverer. | 1634.—York Minster. |
| 1558.—St. Dennis, St. Margaret, York. | 1640.—St. Sampson's, York. |
| 1561.—Knaresborough. | 1647.—St. Maurice's, York. |
| 1564.—Little Ouseburn. | 1648.—Marton-cum-Grafton. |
| 1565.—St. Michael-le-Belfrey, York. | 1653.—Bawtry. |
| 1567.—St. Saviour's, York. | 1656.—Hunsingore. |
| 1568.—St. Helen's, York. | 1658.—South Stainley. |
| 1570.—St. John's, York, Farnham. | 1662.—Great Ouseburn. |
| 1571.—Bilton. | 1663.—Hubberholme. |
| 1573.—Holy Trinity, Goodramgate, York. | 1672.—Burton Leonard. |
| 1577.—All Saints', North Street, York. | 1678.—Croston-in-Halifax. |
| 1579.—Askham Richard. | 1682.—The Bedern Chapel, York. |
| 1581.—St. Outhbert's, York. | 1689.—Bolton Abbey. |
| 1586.—Coppgrove, Harthill, Holy Trinity, Micklegate, York. | 1692.—Bishophthorpe. |
| 1598.—St. Mary's, Bishophill, the Elder, St. Michael, Ousebridge, York. | 1693.—Acaster Malbis. |
| 1599.—Bradford. | 1695.—Acomb, Askham Bryan, Bilton. |
| 1602.—St. Mary's, Bishophill, the Younger, York. | 1706.—Kellington. |
| | 1707.—Goldsborough. |
| | 1708.—Nun Monkton. |
| | 1751.—Hartwith. |

CHARLES BEST NORCLIFFE, M.A.

*Langton Hall, Malton.
E. R. Y.*

YORKSHIRE IN 1634.

THE following extracts from a tour made through a great part of England, nearly two hundred years ago, are derived from a *Manuscript* in the Lansdowne collection, in the British Museum* intituled,

"A Relation of a Short Survey of Twenty-six Counties, briefly describing the Cities and their Scytuations, and the Corporate Townes and Castles therein : observ'd in a Seven Weekes Journey begun at the City of Norwich and from thence into the North,—on Monday, August 11th, 1634, and ending at the same Place. By a Captaine, a Lieutenant, and an Ancient [Ensign]; all three of the Military Company in Norwich."

No alteration has been made in the language, but the immaterial parts have been omitted, and a few words of connexion occasionally introduced.

From Norwich the travellers started on their journey by way of Lincoln and Newark to Doncaster, of which towns they report as follows :

"Took up our Lodging at the 3 Cranes, where we found a grave and gentle Hoste, (no lesse you can imagine him to be having so lately entertayn'd and lodg'd his Majestie, in his said Progresse) for in that way his Majestie's Geats lay, and it fell out so fortunate for us to march some 100 miles from Newark to Newcastle. The next morning we mounted and passed over the River that comes from Sheffield, for to dine at Pomfret. In the mid-way (to season our that morning's purchased travelling Plate) being thirsty, we tasted a cup at Robin Hood's well, and there according to the usuall and ancient Custome of Travellers were in his rocky chaire of ceremony, dignifi'd with the Order of Knighthood, and sworne to observe his Lawes. After one Oath we had no time to stay to heare our charge, butt discharg'd our due Fealtie Fee, 4d. a peece, to the Lady of the fountaine, on we spurred wth our new dignitie to Pomfret,

We lighted at the Star, and took a fayre repast to enable us the better to scale that high and Stately, famous and princely, impregnable Castle and Cittadell, built by a Norman upon a Rocke ; which for the situation, strength, and largenesse, may compare with any in this kingdom.

In the Circuit of this Castle there is (are) 7 famous Towers, of that amplitude and receit, as may entertain so many Princes, as sometimes have commanded this Island. The highest of them is called the Round Tower, in which that unfortunate Prince [Richard II.] was enforc'd to flee round a poste till his barbarous Butchers inhumanly depriv'd him of Life. Upon that Post the cruell hackings, and fierce blowes doe still remaine. We view'd the spacious Hall, w^{ch} the Gyants kept, the large faire Kitchen, w^{ch} is long, with many wide Chimneys in it. Then we went up and saw the Chamber of Presence, the King and Queene's Chambers, the Chappell, and many other Roomes, all fit and suitable for Princes. As we walked on the Leads w^{ch} cover that famous Castle, wee tooke a large and faire prospect of the Country, 20 miles about. Yorke we there easily saw, and plainly discovered, to w^{ch} place (after we had pleased the Shee Keeper, our Guide) we thought fit to hasten, for the day was so far spent, and the weather such, as brought us both late and wet into that other Metropolitan Citty of our famous Island.

"Heere, in this City it was that the great Emperor [Constantine] had his Palace, and [it] was built (as Tradition and Story tells) in the Reigne of K. David, by a Brittish king, and the City called after his Name.† In our way as we travell'd

* No. 213, pp. 317-348.

† King Ebranke.

hither, wee pass'd over 2 large Rivers,* by 2 well-built and faire arch'd Bridges of Stone, and had a cursory view, in transitu, of some Gentlemen's Seats of note. In this nocturnall travelling habite wee entred late in the Evening that place, not knowing where to take our Sabbath dayes rest, for heere in this City was the period of our first weekes travell, resolv'd so amongst us at the beginning thereof. But for strangers, we most happily and fortunately lodg'd our colours in Coney street, and victuall'd the Camp at the house of a loving and gentile widdow, who freely and cheerefully extended her bounteous Entertainment to us; for no sooner heard she of her wet and weary benighted Guests, but she came to us, and welcom'd us with a glasse of good Sacke, and a dish of hot fresh Salmon, she herselfe presenting both, in that kind and modest family phrase of the Northerne Speech, '*Many God thanke yee,*' for making her house our harbour, and likewise tooke such care of us, both at Board and Bed, as if she had been a Mother rather than a Hostesse."

"The next morning we prepar'd & fitted ourselves for the Cathedrall, which we found to be stately, large, & ancient, richly adorn'd & of an excellent uniformity, with a rich & rare Library in it: Wee heard a domestical Chaplain of the Lord Archbishop's preach, the Pulpit standing in the midst betweene the Quire, high Altar, Archbishop's seat & Organ of which we are able th give an account as we are bound. There we saw & heard a faire, large, high Organ, newly built, richly gilt, carv'd & painted; a deep & sweet snowy row of Quiristers. a Paul's Crosse Auditory, the L^d Mayor in his Gold Chaine, with his 12 grave Brethren, 2 Sheriffs, 2 Esq^{rs} vizt. the Sword bearer, & his left hand marcher, wth the great mace, the Recorder, many Sergeants with small maces, &c. The gentile Vice-president, wth his grave & learned Counsell, discreet Knights, his Mace, & guard, representing (next under the L^d President, now L^d Lieuten^t of Ireland†) a Prince: many other worthy Knts. & gallant Ladies, that reside in that old City, being most there present, wth their handsome retinue, did represent a second London.

"After our forenoone's and afternoone's devotion was finished, the remaying part of that day was chiefly spent in that place, in viewing the many rarities, riches & monuments of that sacred building, the deceased Benefactors whereof our day-bookes make mention: save those w^{ch} are remarkable, of w^{ch} we took speciall notice. The Sanctum Sanctorum, beyond the stately, rich, High Altar, & gilded Partition, wherein St. William's Shrine formerly was; his Tombe 7 foot long, sometime covered all over with Silver: He was (ut aiunt) Cosen to K. Stephen. Upon the breaking up of the Monument, K. James commanded his bones, which are large, & long, to be kept as they are in the vestry.

"The sumptuous ornaments & vestments belonging to this Cathedrall are carefully kept in the vestry aforesaid; viz^t: the gorgeous Canopie, the rich communion Table cloths, the Coapes of embroider'd velvet, cloth of gold, silver & tissue of great worth & value. There Mr. Verger shew'd us St. Peter's Chaire (w^{ch} we made bold to rest in) wherein all the Archbishops are install'd: Two double-gilt coronets, the tops with globes & crosses to set on either side of his Grace, upon his said Instalment, when he takes his oath: these are call'd his Dignities. In this consecrated place is a daintie, sweet, clere well, called St. Peter's well, of w^{ch} wee tasted for the Saints sake.

"But heere I must not forget to tell you what rich plare wee saw w^{ch} is kept also in the vestry, & was given by our now most gracious Sovereigne, in his Progressse into Scotland, worthy of a royall marginall Observacion.‡ Then saw Archbishop Hutton's fayre Tomb, on the South side of the Quire late built, & another latelier erected for Archbishop Toby Matthew, & is a stately rich monument, seated under the east window. Also S^r W^m Gee's, S^r W^m Ingram's, S^r Hen. Ballasis, D^r Swinburne's, and the Friars Monument in brasse, who received his mortal wound at Masse.

* Still Ayre and Swift Wharfe.

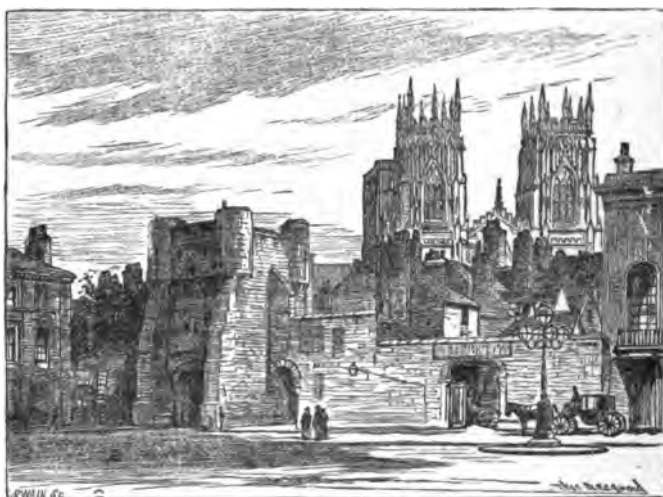
† Wentworth, L^d Strafford.

‡ Viz. 2 double gilt dagons. 2 double gilt Chalices with covers. 2 double gilt candlesticks. 1 large double gilt Bason. 1 double gilt communion Plata. A Bible & a Common Prayer Booke cover'd with crimson velvet, claspt, and emboss'd with Silver double gilt.



Pontefract Castle.

After noticing other objects of interest, the writer adds,—“To close up & amply to satisfy our thrifty desires, Mr. Verger usher'd us into that rich and rare moddell, & round Architect Master-peece of Peece, the most stately Chapter House; the magnificent, rich, and stately and lofty winding entrance whereof did exactly promise and curiously foretell us the worth within, which I am not able to expresse to it's worth: onely this I remember'd to commemorate. At the entrance into her, over the doore, is curiously cut & fram'd our Saviour's Picture in his Mother's armes; St Peter & St Paul on either side. The seven lofty, stately, rich windowes, curiously painted with the story of the Booke of Bookes; 8 high fayre-built squares, wth 46 Prebends Seats, curiously cut in freestone, every one covered, wrought & gilded above with diverse workes, & 300 knots of severall rare formes & faces, not one like another: As also that strange miraculous Roofe, fram'd by Geometrical Art, which is most beautifull & rare to all that behold it, & is accounted one of the neatest, uniforme & most excellent small peece in Christendome, by all Travellers floureyne & domesticke, insomuch as one comming not long



Bootham Bar, York.

since into the kingdome, & viewing with a considerate eye the raritie & excellency of it, did soe approve, commend, & admire it, as he caused this Latin verse in golden old Saxon letters to be inserted on the wall, at the entrance thereof:

'Ut Rosa Flos Florum, sic est Domus iste Domorum.'

“The next morning to begin our weekes travells wee thought it best to resort to the best place, the Minster, and after our morning sacrifice therein done, wee tir'd our legs wth an accent of 270 staires march, to the top of the Minster, w^{ch} we accounted no task at all, his Ma^{ty} having butt lately taken the same.

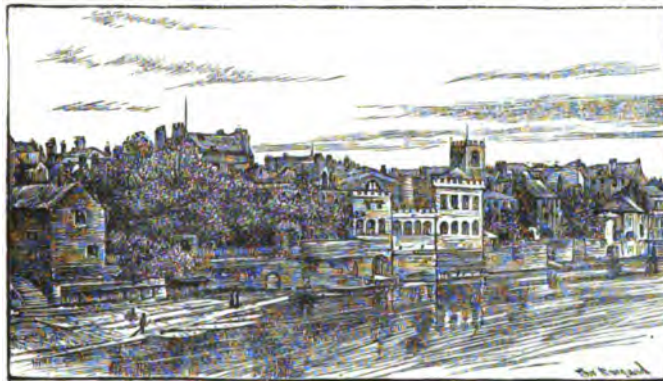
“There wee took a view of the City & Suburbs, w^{ch} are situated in a sweet & fertile soil, the meadows, pastures, cornfields, & wolds neere 20 miles about. It hath a large, fayre wall, wth 8 gates, and many Towers and Bulwarkes that fence it in; and for the Inhabitants 28 churches to serve God in, & that famous River [the Ouse] which is navigable onely for Boats and Lighters, gliding through the City; w^{ch} takes head from the West Moores, where a messe of brave Rivers lovingly springs neere togeather [Eden, Lune, Swale, Eure]; over w^{ch} is built a fayre long arch'd Bridge, and amongst many other brave houses & buildings in that

spacious City, wee beheld as it were under us, adjoining to the Minster a second Paradise, wherein liveth a generous, free & grave old Knight of great Revenue [Sir Arthur Ingram]; we speedily descended to goe thither, & had fre passage to our owne hearts desire.

"The first moyitie of an houre wee spent in his rare gardens & curious long walkes, w^{ch} were adorn'd with many kinds of Beasts to the Life, wth most lively Statues in severall shapes & formes. A pleasant, fayre Tennis Court, a delightfull large bowling-ground, newlie made, curiously contriv'd fish-ponds; all which made up another sweet little City. A place it is so pleasant to all the Sences, as Nature and Art can make it.

"The other halfe houre wee spent in his rich mansion, where we found as much contentive varietie within as before without: his store of massie plate, rich hangings, lively pictures, & statues rich 150^o pearle Glasses, fayre stately 500^o organ, & other rich ffurniture in every Roome Prince-like, his ffamily & attendants Court-like, his free & generous entertainmen^t Christmas-like. Heere we desir'd heartlie (having such free libertie as was given us) to have spent another houre, but that time would not allow it.

"Ffrom thence wth all due thankes, wee march'd to y^e Mannor, sometimes that famous Abbey called St^t Maries, now the Princes, and Lord Presidents Lodgings:



On the Ouse, York.

There wee view'd the ancient & stately spacious demolish'd buildings, & after a set at Tennis there, & a cup of refreshment, wee were enabled to enter the great Hall, situated upo the banke of the River Ouse, where the L^d. President and Counsell sitte to determine all Causes & Controversies for the North parts.

"The next day the Lieutenn^t adventur'd to march alone to view the ruin'd Castle, w^{ch} was built by William the Conqueror (and by it Clifford Tower), and so much thereof is yet standing as will lodge Mr. Jaylor and his Sojourners, the Prisoners: heere no suspition, no iealousie aris'd, for that his two Comrades, Clerkes of the Green-cloth did not there appeare.

"It's time for us to make ready to depart from this old Citty, though we would willingly have stay'd longer, to have heard a famous Scholler try'd for Blasphemy in the High Comission Court; but we had spun out our longest period of time, and so with many 'Many God thank hers,' we bad our good cheap Hostesse adiew."

The travellers next

"Spur'd on for Topcliffe neere Spur Rippon, by his Ma^{ties} Parke, and forrest, and some other Castles, & sweet situations of Lords & Knights. in short this way

we twice cross'd over by two fayre arch'd Bridges, that sacred river [Swale], w^{ch} 5 miles short of that dayes journey meets with another river [Eure], and the to together makes that famous River Ouse: and although this Towne [Topcliffe] was small, yet had we good Lodging and Fare for a smallmatter."

"The next day we were to passe into another Kingdome the Bishopricke of Durham, for the Bishop is a Prince there."

The travellers visited many other parts of England and summed up their travels as follows :—

"The next Day, to finish o' 7 Weekes peregrinating Travells we all of vs travell'd to o' owne places of Residence, (thankes bee to God, for his gracious ptection) safe, and in good health, & wth Ore enough left to make o' Selves merry withall: And it was some comfort to vs, that it was soe with vs, after wee had marched 800. and odd Miles; quarter'd safely in, and pass'd through 26 famous Shires, and Countys; billeted handsomely in 15 fayre and strong Cittyes; sally'd through about 40. neat and ancient Corporations; fac'd and scal'd as many strong, goodly, and defensible Castles; doubled and offer'd vp o' Deuotions in 13 ancient, rich, and magnificent Cathedralls; view'd in them, and in other handsome, neat Churches, about 300. rich, sumptous Tombes, and monum^{ts}, troop'd ouer most of the largest Bridges, and sweetest Streames of this Kingdome; rounded and wheel'd in three quarters of the same; Rang'd in, by, and through many spacious, braue wooded florrests, chases, and Parkes; ported in and out at diu'se strong, fayre, large Gates and Portcullisses; And clos'd in the reare wth the two Vniuersities: we safely lodg'd our Colours at o' owne fayre, spacious, and most sweetlie scituated Citie of Norwich."

There is a long but unimportant poem in the MS. attached to the above interesting journal.

Morley, July, 1884.

THE EDITOR.





YORKSHIRE MUSEUMS.

THREE YORKSHIRE MUSEUMS.*



YORK Museum is, from the beauty and peculiarity of its situation, as well as from its richness in examples of ancient Art, one of the most interesting and attractive in the provinces. Its great characteristic is the large and matchless assemblage of relics of the Romano-British period, found in the neighbourhood, and consisting of many illustrations of Roman life which are otherwise unknown.

York—the *Eburacum* or *Eboracum* of the Romans, and one of the most important of their cities—may, indeed, not inaptly, be itself said to be one grand museum, containing from gate to gate, from tower to tower, and from wall to wall, such an assemblage of fine old buildings and other relics of every age from Roman times downward as certainly no other town can boast.

* Some few years ago I had occasion, while treating on the Museums of England with special reference to the objects of Art and Antiquity they contained, to pay special attention to those in the County of York. From the notes I then made the accompanying particulars relating to some of these Yorkshire Museums, have been drawn up. The three I have so chosen are York, Kingston-upon-Hull, and Scarborough, and although doubtless since that time each of those has received considerable additions and been otherwise altered, the notices I then penned, and which are here abridged, will serve to call attention to the fine mass of valuable and interesting matter that is preserved within their walls. L. JEWITT.

KK

The Yorkshire Philosophical Society, by whom this now important Museum was originated, was founded in the year 1823. In that year the discovery of the remains in the Kirkdale Cave suggested to some gentlemen of York, the idea of forming a museum for their preservation. Hence the Philosophical Society arose—antiquities being joined with geological specimens in its museum. It was kept for some years in a house hired for the purpose; but in 1829 was removed to the beautiful site of the Abbey of St. Mary, where a handsome and commodious building had been raised by means of a subscription in the city and county. The crown granted for the purpose in 1827 a perpetual lease, at a nominal rent, of part of the former close of the abbey, including the nave of the abbey church; and afterwards, in 1836, by the munificent legacy of £10,000 by the late Dr. Beckwith, the society was enabled to purchase from the crown an important part of the remaining grounds of the abbey. The building of the society is of the Doric order, from designs of W. Wilkins, R.A. In the centre of the front is a pedimented portico



Ruins of St. Mary's Abbey, York.

opening into the entrance hall, to the right of which is the library, to the left the council-room, and at the opposite end the lecture-hall or theatre, while a staircase descends to the gallery of antiquities on the basement story. Other rooms, containing the geological, zoological, mineralogical, and other collections, are ranged in different parts of the building.

The ground on which the Museum stands occupies about one half of the ancient close of the Benedictine Abbey of St. Mary (one portion of the ruins of which is here shown) with a small part of the moat of the old city wall, and of the enclosure within which the Hospital of St. Leonard formerly stood, and a portion of the ruins of which hospital will first be observed by the visitor on the right as he enters the grounds. His attention should, however, first of all, be directed to one of the most interesting existing pieces of masonry—being a part of the Roman fortifications of Eburacum. This fragment consists of a portion of the wall and a multangular tower (shown on the initial letter

city wall. It contained the remains of a body, which had been placed in a coffin of wood and covered with lime. The coffin had entirely perished, with the exception of a few very small fragments; but the lime remained, showing a cast (exhibited in another room) of the body over which it had been poured. This highly interesting cist, along with its contents, illustrates a very remarkable feature in burial by inhumation in Roman times, and one apparently peculiar to the Yorkshire district. When the body was placed in the stone chest or sarcophagus, it was in full dress. It was laid on its back, at the bottom of the chest, and any relics which were intended to be buried with it were laid around. The chest, as is evident from this and other examples found at York, was then partly filled with liquid lime or gypsum, the face alone not being covered with the liquid. When discovered somewhat recently, a perfect impression of the figure appeared in the bed of plaster or lime in which it was encased, and in some instances even the colour and texture of the dress are plainly distinguishable. In one of the engraved examples, which will be seen



Roman Cist, or Tomb.

to partake closely of the character of the stone cists of the Celtic period, the sarcophagus was formed of ten rough slabs of gritstone, two on each side, one at each end, and four others laid as covering on the top. On removing the covering stones, a regularly-shaped mass of plaster presented itself, which had derived its form from a wooden coffin that had so nearly perished as to leave only small fragments behind. The wood was evidently cedar. On turning over this mass of lime an impression of the body of a man, which had been enveloped in, or covered with, a coarse linen cloth, fragments of which still remained, was distinctly seen. In another instance the impression of the body of a woman who had been clothed in rich purple, with a small child laid upon her lap, was distinctly visible in the plaster. Other coffins are to be seen in the same room.

Returning to the multangular tower, the visitor will next pass on to the ruins of St. Mary's Abbey, whose mitred abbot sat in Parliament. These ruins will afford subject for several hours' careful study. From here the visitor will proceed to the museum itself, the Art and archaeological treasures of which are contained in what are called the "lower

"To the gods of the shades. To Aurelius Superus, a centurion of the Sixth Legion, who lived thirty-eight years, four months, and thirteen days. Aurelia Censorina, his wife, set up this memorial."

Another highly interesting inscription reads—

MEI AL . THEODORI
ANI . . OMENT . VIXIT . ANN
XXXV . M . VI . EMI . THEO
DO . . A . MATER . E . C

"Diis Manibus, Mei . . al. Theodoriani Nomentani vixit annis xxxv, mensibus vi. Emi. Theodora mater efficiendum curavit;" being erected to the memory of Theodorianus of Nomentum (?), by his mother Theodora. The skull of Theodorianus, found in this tomb, is one of the finest on record, and has been carefully engraved, as have other York skulls, in the "Crania Britannica."

Among the altars, etc., will be noticed some of remarkably good character, and bearing important inscriptions. Of these is one bearing the sculptured figures of the *Deæ Matres*—three females seated, with



Roman Tomb.

baskets or bowls of fruit on their laps, and emblematic, probably, of the plenty they were supposed to distribute to mankind.

Another found in the rubble foundation, under one of the pillars of the church of St. Dionys, Walmgate, is inscribed—

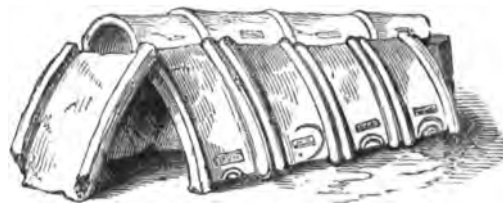
DEO
ARCIACON
ET N. AVGSI
MAT . VITALIS
ORD . V . S . L . M.

"To the god Arciacon and to the divinity of Augustus, Simatius Vitalis, one of the Ordovices, discharges his vow willingly, deservedly," by dedicating this altar. "The god Arciacon, whose name occurs in no other known inscription, was probably one of those local deities to whom the Roman legions were so prone to pay religious reverence; especially if, in the attributes ascribed to them, they bore any resemblance to the gods of their own country. If the reading and interpretation of ORD be right, Vitalis was a Briton; and Arciacon may

have been a deity acknowledged by the Ordovices, who occupied the northern part of Wales."

One important inscription is the following: It is a fragment of a large inscribed Roman tablet of gritstone, discovered in 1854, in digging a drain from Goodramgate to the river Ouse, "in King's square (the old Curia Regis), at the depth of about 28 feet beneath the surface, near the supposed site of the Prætorian gate of the Roman station Eburacum. The inscription is in six lines: the letters, beautifully cut, vary in height from 6 inches to $3\frac{1}{4}$ inches; those of the first line measuring 6 inches, those of the second $5\frac{1}{4}$ inches, those of the third $4\frac{1}{2}$ inches, those of the fourth and fifth lines about $3\frac{1}{2}$ inches, and those of the sixth line about $3\frac{1}{4}$ inches. In its perfect state the inscription was probably as follows—the letters thought to have been lost being supplied in Italic capitals:

*IMP. CAESAR
DIVI. NERVAE. FIL. NERVA
TRAIANVS. AVG. GER. DAC
PONTIFEX. MAXIMVS. TR
POTESTATIS XII. IMP. V. I. P. C
PER. LEG. VIII. HISP*

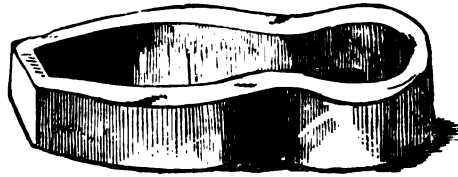


Roman Tile-tomb.

which has been thus rendered: "The Emperor Cæsar Nerva Trajan, son of the deified Nerva, Augustus, Germanicus, Dacicus, Chief Pontiff, invested the twelfth time with the Tribunitian Power, saluted Imperator the sixth time, caused this to be performed by the Ninth Legion (called) Hispanica.' What the work was which the Ninth Legion performed by the order of the emperor cannot be ascertained; but from the character of the tablet it may be inferred that it was of some magnitude and importance. This is one of the most ancient of Roman inscriptions in Britain; the circumstances in the history of Trajan mentioned in the tablet synchronising with the years 108, 109, of the Christian era. The fragment measures 3 feet 9 inches by 3 feet 4 inches, but probably was originally about $7\frac{1}{4}$ by $3\frac{1}{2}$ feet."

Bricks, tiles, antifixæ, drain tiles, &c.—many of the tiles bearing the impress of the Sixth or Ninth Legion,—are abundant, as are many other interesting relics. There are also some tile tombs (one of which

is engraved), coffins of clay and of lead, etc., which will bear careful examination.



Clay Coffin.

Of personal ornaments the most interesting are perhaps the jet armlets, necklaces, beads, etc. ; fibulæ, enamelled and of plain bronze, etc. ; bronze armillæ, gold rings, bracelets, and other ornaments. Bronze statuettes, busts, etc., are numerous, as are also implements of the toilet, etc., and rings, keys, and other appliances of the figure and the household.

In ancient British and Roman pottery, the museum contains some good examples, among which are specimens of that remarkable ware covered with what is not inappropriately called a "frilled pattern," peculiar to this district, and supposed to have been made in the immediate neighbourhood of York. One of these not inelegant, but peculiar, cinerary urns is here shown. There are good specimens of



Roman Cinerary Urn.

Samian-ware bowls, cups, etc. ; some characteristic examples of the Durobrivian or Castor ware ; the pottery of the Upchurch marshes : and indeed of most of the usual varieties of Roman Ceramic Art. Among them will be noticed some infants' feeding bottles, which will serve as an apt illustration of the old saying, "there is nothing new under the sun." One of the larger vessels, when found, contained more than 200 Roman silver coins, of which five were consular pieces, eighteen denarii of the early emperors, and the rest ranging from Septimus Severus to M. Jul. Philippus ; these coins, as well as the urn, are preserved in the museum.

But the most probable opinion is, that they were the tools of counterfeiters of the lawful currency." It is observable that all the moulds discovered at Lingwell-Gate bear the obverses of the family of Severus. Our engraving shows the moulds and the mode of using them for casting coins. The moulds having been laid in piles side by side, were enclosed in a clay case with a hole at the top, into which the melted metal was poured, and, running down through the notches, filled the moulds, and thus a number of "cast metal" coins were made at one time.

It must not be omitted to notice that in the museum is a goodly series of celts and other early implements of bronze, etc.

Of relics of Anglo-Saxon times the visitor will especially notice the fibulæ, beads, and other ornaments; and among the remains of later times attention should be given to the encaustic tiles, many of which, especially the heraldic ones, are of great interest and beauty. Among the other tiles is one, same as at the Malvern, bearing the following curious verse:—

Thanks-mon-thi-liffe
mai-not-ev-endure
that-thou-dost-thi-self
of-that-thow-art-sure
but-that-thow-kepist
unto-thy-sectur-cure
an-ev-hit-avail-the
hit-is-but-aventure

The collection of mediæval pottery is also highly interesting, and contains some remarkable and curious examples. Among the miscellaneous articles is the fine old mortar of St. Mary's Abbey. It is of bell metal, and weighs 76 pounds. It bears the inscription in the upper rim—

✠ MORTARIU . SCI . JOHIS . EVANGEL . DE . INFIRMARIA . BE .
MARIE . EBOR .

And in the lower rim—

✠ FR . WILLS . DE . TOUTHORP . ME . FECIT . A.D.
MCCCVIII.*

There are also some good pilgrims' signs, and a large number of other objects.

The Egyptian collection is highly interesting, and contains many valuable examples of Art of an infinite variety of kinds.

The county of York has reason to be proud of its museum, and of the society which it belongs.

THE Museum at KINGSTON-UPON-HULL was founded in 1823, by the Literary and Philosophical Society of that town, now known by the more imposing title of the "Hull Royal Institution." In that year

* "Mortarium Sancti Johannis Evangeliste de Infirmaria Beate Maria Ebor. Frater Willielmus de Towthorpe me fecit Anno Domini mcccviii."

pieces of quartz." Unfortunately, only four of these curious figures are now preserved, and the boat or serpent has been unwisely shortened in proportion, by taking out a piece of wood from the middle and "splicing" it together again. The figures, too, have, with equal bad taste, been emasculated.

The group of figures* is evidently a representation of the Noëtic Ogdoad, or Oc-Tóí, i.e. the Gods of the Ocean, or the eight persons preserved in the Ark. "If written hieroglyphically, the Ark would



Wooden Group of Noah and his family.

probably be expressed," observes Mr. Faber, "by the symbol of *eight men sailing together in a boat on the sea*." These eight personages were esteemed the most ancient gods of the country of Armenia, in which the Ark rested. The number eight was also held sacred and mysterious by other nations. The character by which the Chinese designate a *ship* consists of a *boat*, a *mouth*, and the *number eight*. Two of these characters, the *eight* and the *mouth*, added to that by which water is designated, present to their minds the idea of a *prosperous voyage*. The

* For an elaborate paper upon this curious group, by the Rev. Dr. Dodds, F.S.A., see *The Reliquary*, vol. XI, p. 205, from which I quote.

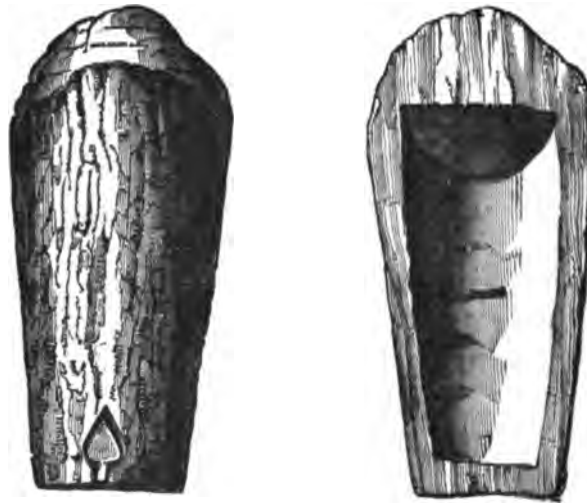
offspring of the sun, under which title they alluded to their great ancestor, the Father of all. The Amonian families went abroad under the sanction and direction of their priests, and carried with them both the rites and records of the country. Hence the wonderful resemblance in the rites, customs, and terms of worship among nations widely separated in Britain, Ireland, China, Japan, and the newly-discovered countries on the face of the globe. As the group was found in the district which formerly was inhabited by the *Brigantes*, a Phœnician people, there is every reason to suppose it belonged to that powerful and migratory nation. They were the first inhabitants of Europe who came over from the coasts of Gaul before the *Belgæ* arrived here, and esteemed themselves the Aborigines of this island. The group of eight figures was by the Babylonians called the *Oc Tói*; by the Egyptians, the Ship of Osiris; and by the Greeks, the *Argo*; each term having a reference to Noah and his sons; and the sea-monster upon which the eight figures are standing is a symbol of the Ark.

The group in the Museum is formed of wood, according to the custom of the early inhabitants of Egypt, and the figures are naked to show that they are more than ordinary mortals. The two discs formerly upon each figure are to represent the universe divided into two regions: the one represents the active, the other the passive. The club or *baculus* carried in the right hand is the sign of power or dominion. It would seem, from what has been said, that this group primarily signified Noah and his family; and secondarily, the sun and the rest of the planets, and that it was brought to this country by some of the Amonian family who were, perhaps, shipwrecked on the coast of Holderness in ages long ago; otherwise how can we account for its being found in a bed of clay six feet below the surface?"

Of Anglo-Saxon remains there are but few in the Museum; the most interesting being a sepulchral cist formed of a number of stones, but without any remarkable character.

The usual class of foreign "curiosities" which characterise most museums are here perhaps more than usually abundant and interesting, and there are also a considerable number of local and other relics of mediæval and more recent times, including a fine and highly important collection of Yorkshire seals. The miscellaneous character of the "curiosities" of the collection may easily be estimated from the enumeration of half-a-dozen of what are considered by some to be the attractions of the place—"a part of a walking-stick belonging to Queen Elizabeth;" "a pair of cavalier's boots worn by Sir E. Varney, who bore the royal standard of Charles I. at the battle of Edgehill;" "some of the long corn among which the English Guards stood upon the field of Waterloo;" "a piece of the rock against which General Wolfe leaned when mortally wounded at the taking of Quebec;" some bar shot fired by Paul Jones;" "a lock of Napoleon's hair;" "an autograph of Queen Victoria;" and "a piece of the tanned skin of Thompson the murderer!"

opened, disclosed urns with burnt bones, and were, therefore, good examples of burial by cremation; the central one contained this tree-coffin, and was a peculiarly curious example of burial by inhumation. The tumulus measured 3 feet in height and 40 feet in diameter, and consisted of stones raised over a pit dug in the clay of the diluvium to the depth of 6 or 7 feet. At the bottom of this pit, or cist, lay this large coffin, covered with a quantity of oak-branches, over which was spread a layer of clay. The coffin, which is here engraved, consisted of the trunk of a large oak-tree split down its middle into two portions, and roughly hewn on its outside. It was hollowed to admit the body. "The markings seemed to indicate that it had been hollowed with chisels of flint; but the tree had been cut down with a much larger



Tree-Coffin from Gristhorpe.

tool, the marks being such as would be made with a stone hatchet. It is 7 feet 6 inches long and 3 feet 3 inches broad. In the bottom is a hole 8 inches in length. The lid was kept in place by the uneven fracture of the wood. The bark was in good preservation, with its coating of lichens distinct. At the narrow end of the lid, cut in the bark, was a sort of leaf-shaped knot, perhaps intended for a handle. In the coffin was the skeleton of a very large and powerful man, of about seventy years of age, surrounded by water floating on which was a quantity of pulverulent adipocere (a kind of waxy powder). The well preserved state of the skeleton and its dark ebony colour were no doubt due to the tannin and gallic acid of the oak, the free access of water, and the nature of the enclosing clay cist, impervious to air." The body had been laid on its right side, with its head to the south and

and the occipital protuberance strongly developed. The mastoid processes large; the auditory passages much behind the middle of the long axis. The superciliary arches and part of the glabella project strongly from the frontal region. The nasal bones directed upwards. The orbital caroties large. The alar eminences small; the zygomatic arches but little prominent. The teeth have a slight projection forwards, and are much worn away horizontally. The jaws tolerably large and well-proportioned, and the hollow of the cheeks much depressed."

Several other tree-coffins, it may be well to note, have been at one time or other found in other Yorkshire tumuli, and elsewhere; the last on record being discovered by the Rev. Canon Greenwell, at Scale House, Rylestone; and described, along with the Scarborough example, in the *Reliquary* for July, 1865.

Another remarkably interesting object is an ancient British necklace, found in a barrow opened some years ago near Egton, in the North Riding of this county. It consists of twenty-eight long beads, six circular studs, and a central ornament, decorated with punctured ornaments in lozenge form. It is formed of jet, but of that inferior kind known in this jet district as "jet wood." The centre ornament is, however, made of what is known as "best jet." Along with this necklace a jet bead and some flint implements were found.

The Museum is peculiarly rich in examples of Celtic pottery, including both cinerary urns, food-vessels, drinking-cups, and so-called "incense"-cups, which are, I believe, neither more nor less than small urns for the reception of the ashes of infants, so that they might be placed within the larger urn containing the remains of the mother. This is abundantly proved to my mind by recent discoveries, in which these small vessels have been found in the mouths of the larger ones, and, like them, contained burnt bones and ashes. Whether the infant, as in many cases is likely, was sacrificed on the death of its mother, in the belief that it would thus partake of her care in the strange land to which by death she was removed, or whether it died from natural causes, it was a pleasant thought to bury its remains with those of its parent in the way these urns indicate.

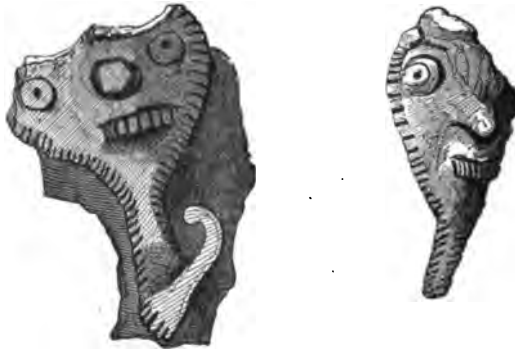
Among the Celtic pottery alluded to, some of the more noteworthy examples are:—

From a barrow at Way Hagg, on Ayton Moor, opened in 1848, an "incense-cup," 3 inches in height, and 2½ inches in diameter at the top, ornamented with lines of punctures, and having, as is not unusual, two perforations, one on each side; and a fine cinerary urn of the type so prevalent in Derbyshire and the surrounding counties, 15 inches in height, and 12½ in diameter at the mouth, ornamented with encircling and herring-bone, or zigzag, lines, produced by indenting thongs into the soft clay. In this urn a bone pin, several flint implements, and a bone ornament perforated with two holes for suspension, were found, and are preserved in the Museum, as are also some singular perforated stones from the same barrow.

From Com-Boots, or Camp-Butts, near Hackness, an "incense"-cup is worthy of special notice: it is $1\frac{1}{4}$ inches high and 3 inches in diameter, ornamented with indented horizontal and diagonal lines, and bearing the remarkable feature of having fifteen upright perforations, or incisions, in its circumference. This variety of small urns with incisions is of rare occurrence; and the Museum is fortunate in possessing another excellent, and more elaborately ornamented, example with six holes cut through in its circumference.

Besides these, are several other urns of the same period from other barrows in the neighbourhood.

There is also a goodly collection of flint implements, exhibiting most of the usual forms found in the district, which is especially rich in such remains. It was in this neighbourhood, it will be recollected, and at Whitby, and other places on the coast, the prince of fabricators, "Flint Jack," carried on so successful a trade in selling as ancient flint implements those of his own forging. The examples in the Scarborough Museum are, however, genuine specimens, found in the barrows of the district; and many of them are of very interesting character. The same remark will apply to the celts and to the stone hammers.



Specimens of Scarborough Wares.

Among the flint implements are several remarkably fine barbed arrow-heads, and others of the leaf-shaped and angular varieties, as well as dagger-blades, spear-heads, flakes, etc., from a barrow on Robin Hood Butts, from Howden, from Scarborough, and other localities. There, is also, found near Scarborough, a remarkably good example of socketed bronze celt, with loop, of the usual form.

Among the Roman remains, which are few, is a singular cinerary urn with a lid. This very unusually formed vessel, 18 inches in height, was found at Knapton, near Scarborough, and contained a deposit of burnt bones. The rare feature connected with this example is the lid, of the same kind of clay as the urn itself, with which it is covered, and of which but few specimens have been brought to light. A fibula of

the same period, found near Hull, is also preserved. There is also a very nice Anglo-Saxon fibula, found near Scarborough.

Among other curious remains are some of considerable local interest, illustrating as they do an Art lost to the neighbourhood. These are remains of mediæval fictile vessels of singular form, which were discovered on the North Cliff, Scarborough, in 1854. An account of this discovery was drawn up by Mr. Leckenby, from which it appears



Two-handled Cup of Scarborough Ware.

that during some excavations carried on by Mr. Nesfield, "were brought to light a long series of arches, forming what had evidently been the kilns of the pottery, the structure of the bricks of which they were composed been admitted by competent judges to belong to the fourteenth century." Two of these arches were removed to the Musuem. Among the fragments found were some grotesque heads, probably portions of handles, and a singular vessel, of which the accompanying is an engraving, made in form of an animal, with a twisted horn. It is, with the exception of the feet, covered with a green glaze. Other examples of Scarborough pottery are a two-handled vessel of unusual form, and a portion of another vessel in form of an animal.

Among the other noticeable articles in the collection may be briefly named the following :—

Some querns, or hand-mills, probably of the Anglo-Saxon period, and of the usual forms.

A cross-legged effigy of a knight, supposed to be a De Mowbray, "brought from the lower part of the town," but the original locality of which, probably the old church on the cliff, is not known. The effigy is 8 feet in length and 2 feet 6 inches in width, and is in a dilapidated condition.

Several Egyptian antiquities, including a coffin from Thebes.

Some curious keys, from Scarborough, Pontefract Castle, and other localities.

A capital of a pillar, found among the ruins of the old chapel in the Castle-yard, beautifully sculptured one side with the Crucifixion, with a figure on each side the cross, and on two others a figure with mitre and crozier. Another stone, from the wall of St. Thomas's Hospital, with initials and the date 1575. The matin bell from the same hospital, and a stone which was formerly fixed in a wall near the Bar, and bearing an inscription recording the fact of the town's defences being set in order at the time of the rebellion of 1745.

There is also a small brass plate, found on St. Nicholas Terrace, bearing the inscription FR WILLIS DE THORNTON, in Lombardic capitals. This William de Thornton was, according to Hinderwell, living in 1120. The brass, most probably, is a relic of the now totally lost Church of St. Nicholas, on whose site it and other remains have been found.

Two old fons, an antique corset, an interesting hunting-horn, and a wooden drinking vessel of curious construction, are worthy of note.

The Scarborough Museum, of some of whose contents the foregoing notes will convey a tolerable idea, belongs to the "Scarborough Philosophical and Archæological Society," one of the most energetic and useful of provincial societies, and counting among its members many men of high scientific attainments. It is much to the credit of the society that a tablet, recording what may be called the foundation of the Museum, is placed in one of its rooms. It is worded as follows :—"The collection of fossils, minerals, and other specimens of Natural History and Antiquities, formed by the late Thomas Hinderwell, Esq., author of the 'History of Scarborough,' was presented to this institution by his nephew, T. Duesbury, of Beverley, Esq., who thus established the basis of the Scarborough Museum, MDCCCXXVIII. The Council of the Scarborough Philosophical Society, desirous of recording their veneration for the virtues and scientific labours of the former and their gratitude to the latter, inscribe this memorial." It ought to be added that the society possesses in the same building, a useful library of scientific books of reference.

LLEWELLYNN JEWITT, F.S.A.

"The Hollies," Duffield, Derby.

upon which he received instruction from Mr. Holmes and Mr. Cipriani Potter. Soon afterwards he turned his attention to composition, and, as a pupil of Dr. Crotch, produced his first symphony in E flat at the Royal Academy, which was followed at short intervals by his pianoforte concertos in D minor, E flat, C minor, F minor (two), and A minor, which, with the exception of the first, were performed by invitation at the concerts of the Philharmonic Society. He became acquainted with Mendelssohn during one of that distinguished composer's visits to London, and by his invitation followed him to Leipzig, to enjoy the benefit of his instructions in harmony. Until the death of the great



Sir W. F. Bennett.

artist, Dr. Bennett was on terms of the most intimate friendship with him, and the influence of Mendelssohn's style is clearly shown in Dr. Bennett's compositions. During his sojourn in Leipzig, in the years 1837 and 1838, he, through Mendelssohn's influence, had the honour of executing a pianoforte concerto of his own composition at one of the celebrated Gewandhaus concerts, and later several of his works (amongst others his overtures to the "Naiades" and the "Wood Nymph," and his concertos in C and F. minor) were performed before the same critical audience. He remained some years in Germany, and many of his principal compositions were published there and received

brought it a little more into connection with the outer world. Masham is beautifully situated by the river Yore, or Ure, surrounded on all sides by well wooded country and fine sweeping moorlands.

In this sequestered spot was born, on the 9th of January, 1816, William Jackson the musician. Nature is usually supposed to influence poets more often than musicians, yet nothing but nature and an inherited love of music can have been William Jackson's inspiration. He was far removed from any opportunity of hearing the works of the great masters, and for years he had to content himself with studying their compositions in score before he could hear their wonderful effects in performance. He walked all the distance between Masham and York to hear an oratorio which was performed in York Minster when he was a boy of fifteen or sixteen.

His father carried on the business of a corn miller at Masham, and he himself worked both in the mill and on the farm attached to it. His ruling passion, the love of music, revealed itself when he was very young. When he was about eight years old there was a great bell-ringing match at Masham, which gave him much pleasurable excitement. The music he heard in church on Sundays also fascinated him. It was produced by a large barrel-organ, the doors of which were thrown open behind to admit the sound into the church, and from the gallery the little boy used to watch with great delight the mysterious stops, pipes, keyboards, and all the machinery which was then exposed to view. His first musical instrument was an old fife, which his father had played with the Masham Volunteers. This fife, however, would not sound D, and so was not altogether satisfactory; but his mother encouraged his attempts by giving him a one-keyed flute, and shortly after he was presented with a flute with four silver keys; after that he piped away to his heart's content.

He first went to a school at Tanfield, where he very quickly proved himself to be an apt scholar by disputing with the old master on a question of grammar. After some natural hesitation the master found himself in the wrong, and, on admitting it, calmly told Jackson to take the grammar class himself for the future. His parents felt that it was high time their son should receive more education than that, and sent him to a boarding-school at Pateley Bridge, where they hoped he would study something more than music. Here he soon found congenial society in a club of village singers, who taught him to read music, in which art he soon became proficient, and astonished his comrades by his rapid progress. On his return home he was ambitious to make an organ, and, after repeated efforts, with his father's help he succeeded in constructing one which was the source of admiration and amazement to the country side. Not satisfied with this achievement, he immediately set to work to produce a finger-organ. After many failures, and as the result of much patience and perseverance, he at last became the happy possessor of an organ on which he could play, an old harpsichord which his father possessed supplying the keyboard.

oratorio conceived and completed without the advantage of a single trial, even of the vocal score alone, much less of those rich orchestral effects which Mr. Jackson himself (equally with the audience) heard for the first time on Tuesday last. In awarding the due meed of praise to Mr. Jackson this circumstance must not be forgotten, though the oratorio needs no mention of it as an apology." A little later he wrote a second oratorio, the "Isaiah," which was published in 1851. Mr. Jackson's literary labours were not altogether confined to writing music; he contributed a series of articles, called "Rambles in Yorkshire," to a local paper, and wrote and delivered several lectures to various societies.

In 1852 he left the scene of his youthful successes and took up his abode in the stirring growing town of Bradford. Here he was appointed conductor of the Bradford Festival Choral Society at its foundation, and he held that appointment until his death. In this capacity he trained hundreds of voices, and developed a love of choral singing amongst the people of Bradford which they yet gratefully remember, and tell with pride of the time when Mr. Jackson was invited to take his choir to Buckingham Palace to sing before Her Majesty Queen Victoria. Amongst the many duties of his busy life, his organ and other appointments, his business as music seller, and his teaching, he still found time for composition. In 1856 he wrote music to the 103rd Psalm, which was performed at the Bradford Musical Festival of that year; and for the succeeding festival, 1859, his cantata "The Year" was written. He also brought out a book of Psalm tunes for peculiar metres, many of them of singular beauty. His "Singing Class Manual" is still a standard book for class singing in large schools. A church service, a mass, and several anthems, glees, and part songs were also the production of his busy brain. Mr. Jackson's comparatively early death, on April 15th, 1866, after a very short illness, was a great blow not only to the wife and children who survived him, but also to a great number of warmly attached friends, for his was one of those natures whom to know was to esteem and love. It was said of him that "he was essentially a genius, and he had a keen appreciation of humour and 'airy nothings' if clothed in beautiful attire, but he was free from the vices and blemishes which are supposed to be the natural inheritance of genius. What he set himself to do he did with indomitable perseverance and patience, and he was never satisfied till he had fully acquired what he aimed at. His desire for knowledge was omnivorous, and he was one of the best informed men of the town of Bradford on matters of science, art, and literature. From the nature of his engagements and associations he was necessarily exposed to great temptations, but through them all he walked unscathed, and by his example and admonitions he succeeded in raising the standard of morals in the musical profession of the neighbourhood. He was a man of spotless integrity, of great generosity, and liberal-mindedness."

During the whole time of his connection with the Bradford Festival Choral Society his services were gratuitous, and his fellow-townsmen,



YORKSHIRE PARLIAMENTARY REPRESENTATIVES.

HALIFAX PARLIAMENTARY REPRESENTATION.

FROM the days of Cromwell to the passing of the Act "to amend the representation of the people in England and Wales," which received the Royal Assent on the 7th day of June, 1832, Halifax had not enjoyed the privilege of returning a representative to the House of Commons. By that Act it obtained the privilege of returning two members. When the Reform Bill of 1832 was passed, Halifax had a population of over 20,000 inhabitants embraced in its polling district, and there were 531 who were entitled to vote. The first nomination took place on the 11th of December, 1832 in the Piece Hall. The Tories nominated the Hon. J. Stuart Wortley and Michael Stocks, and the Whigs, Chas. Wood and Rawdon Briggs, Junr. A poll was demanded by the supporters of Wortley and Wood, who were in a minority at the show of hands, and at nine o'clock on the morning of the 12th, two polling booths were opened, one at Cow Green and the other at Ward's End. The poll was continued amid much excitement, and on the following day, the 13th December, it closed at four o'clock, the result being that Rawdon Briggs obtained 242 votes; Chas. Wood, 235; Michael Stocks, 186; and the Hon. J. Stuart Wortley, 174; the two Whig representatives being elected. The cost of the election, as certified by the returning officer to the House of Commons, was £105, the expense being shared equally by the four candidates.

On the 29th December, 1834, the first reformed Parliament was dissolved, and on the 6th and 7th of the following January, the second election took place. On this occasion the Hon. J. Stuart Wortley was again brought forward by the Tories; Chas. Wood by the Whigs; and Edward Protheroe, Junr., was selected by the Radicals as their candidate. The Whigs and Radicals combined to run their two

candidates. The nomination again took place in the Piece Hall, and Messrs. Wood and Protheroe obtained the show of hands and a poll was demanded by Mr. Wortley. The result of the election on the two following days was that Wood got 336 votes; Wortley, 303; and Protheroe, 307. The excitement was most intense, and as the supporters of the candidates paraded the town in great mobs, they soon came to blows. The result was a serious disturbance, during which many of the houses of the respectable inhabitants were assailed, windows and furniture broken, silver and valuables carried away. Many public houses were damaged, and it was only on the arrival of a troop of Lancers that the mobs were dispersed. A petition was presented by the supporters of Mr. Protheroe against the return of Mr. Wortley, and an attempt was also made to unseat Mr. Wood; both were, however, withdrawn. Mr. G. B. Brown brought an action for libel against the *Halifax Guardian*, and Mr. Waddington followed with an action for an assault against Mr. Brown. Both were tried at York, and resulted in verdicts against Mr. Brown.

The following is a list, followed by brief biographies, of the members who have been returned for the borough from the passing of the Act of 1832, to the present time.

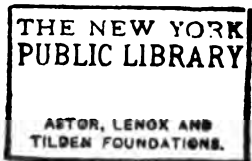
12th December, 1832, 3 William IV.....	{ Charles Wood. Rawdon Briggs, jun.
6th January, 1835, 5 William IV.....	{ Charles Wood. James Stuart Wortley.
25th July, 1837, 1 Victoria.....	{ Charles Wood. Edward Protheroe.
2nd July, 1841, 4 Victoria.....	{ Charles Wood. Edward Protheroe.
9th July, 1846, 9 Victoria.....	{ Charles Wood. Re-election on becoming Chancellor of the Exchequer.
26th July, 1847, 10 Victoria.....	{ Sir Charles Wood. Henry Edwards.
7th July, 1852, 15 Victoria.....	{ Sir Charles Wood. Frank Crossley.
4th January, 1853, 15 Victoria.....	{ Sir Charles Wood. Re-election on elevation to Indian Board of Control
3rd March, 1855, 18 Victoria.....	{ Sir Charles Wood. Re-election on becoming First Lord of the Admiralty.
23rd March, 1857, 20 Victoria.....	{ Sir Charles Wood. Frank Crossley.

29th April, 1859, 22 Victoria.....	{ Sir Charles Wood. James Stansfeld.
28th June, 1859, 22 Victoria.....	{ Sir Charles Wood. Re-election on being appointed President of the Board of Control for India.
28th April, 1863, 26 Victoria.....	{ James Stansfeld. Re-elected on elevation to the Board of Admiralty.
11th July, 1865, 28 Victoria.....	{ James Stansfeld. Edward Akroyd.
17th November, 1868, 31 Victoria.....	{ James Stansfeld. Edward Akroyd.
3rd February, 1874, 37 Victoria.....	{ John Crossley. James Stansfeld.
20th February, 1877, 40 Victoria.....	J. D. Hutchinson, <i>vice</i> J. Crossley.
31st March, 1880, 43 Victoria.....	{ James Stansfeld. John D. Hutchinson.
— August, 1882, 45 Victoria.....	Thos. Shaw, <i>vice</i> J. D. Hutchinson.

VISCOUNT HALIFAX, (Right Hon. Sir Charles Wood, Bart. G.C.B. etc.) eldest son of the late Sir Francis Lindley Wood, Bart. Was born at Pontefract in 1800; he was educated at Oriel College, Oxford, where he took a double first class degree in 1821. In 1829 he married Lady Mary, the fourth daughter of the 2nd Earl Grey. Was elected along with Mr. Rawdon Briggs, to represent Halifax at the first election in 1832, and remained the representative for Halifax until he was raised to the peerage in 1866. He was private secretary to Earl Grey, and became secretary to the Treasury during his first year in Parliament, and retained that office until November, 1834. He was secretary to the Admiralty from April 1835, to September 1839; and Chancellor of the Exchequer from July 1846, till March 1852; President of the Board of Control from December, 1852, till February, 1855; and from the latter date to March, 1858, he was first Lord of the Admiralty. Since then he has held the office of Secretary of State for India, and that of Lord Privy Seal. He is a Deputy-Lieutenant of the West Riding of Yorkshire, and a member of the Committee of Council on Education. He has the patronage of one Living. Viscount Halifax, then Charles Wood, represented Great Grimsby in the Un-reformed Parliament, from 1826, to 1831, when he was elected for Wareham.

His lordship's eldest son, the Hon. Charles Lindley Wood, is a man of considerable note. He was born in 1839, and in 1869 married Lady Agnes Elizabeth Courtenay, only daughter of the Earl of Devon. The second son, the Hon. Francis Lindley, a captain in the Royal Navy, died in 1873. The third son, the Hon. John Lindley, was *aide-de-camp* to Sir Garnet Wolseley in the Ashantee War, and also with Sir Garnet during his governorship of Cyprus, and served in the Zulu War in 1879. The Hon. F. G. Lindley, the fourth son, a barrister-at-law, married in 1878, Lady Mary Lindsay, daughter of the late Earl of Crawford and Balcarres.

Of his lordship's daughters, the Hon. Emily Charlotte in 1863 married the late Hugo Francis Meynell Ingram, of Temple Newsam. The Hon. Alice Louisa, in



HALIFAX PARLIAMENTARY REPRESENTATIVE

1870 married the Hon. J. C. Dundas; while the Hon. Blanche married Captain, the Hon. H. W. Corry, M.P., third son of Lord motto of Lord Halifax is a most appropriate one—*Perseverando*.

RAWDON BRIGGS, Jun., son of a Halifax Banker. A Free Trader of Monopolies; Advocate of gradual abolition of the Corn Tax.

The Right Hon. JAMES STUART WORTLEY, born 1805, third Wharnccliffe; a barrister-at-law; standing counsel to the Bank of England; Judge Advocate General, 1846-50; Recorder of London, 1856-7; married the Hon. Jane, daughter of 1st Baron 1881.

EDWARD PROTHEROE, son of Mr. Protheroe, M.P. for Bristol Carmarthenshire family; a Reformer; voted for the repeal of the emancipation of the Roman Catholics and the abolition of negro Evesham, 1826; Bristol, 1831-2; Residence, Newnham, Gloucester

SIR HENRY EDWARDS, Bart., C.B., is the eldest son of the Edwards Esq., of Pyenest, Halifax, by Lea, daughter of Joseph Pri Sowerby, Yorkshire. He is descended from a Warwickshire family which settled in Yorkshire in 1749. Sir Henry was born at Pyenest was married to Maria Churchill, eldest daughter of Thomas Coster I wood, and of Regent's Park, in 1838. He is a Deputy Lieutenants Riding, and chairman of the Halifax bench of County Magistrates; commandant of the 2nd West York Yeomanry Cavalry. Henry elected for Halifax in July 1847, in association with Sir C. Wood candidates were Ed. Miall and Ernest Jones, and he retained the seat. In the succeeding election in July 1852, Edwards was placed in Frank Crossley, and lost the seat.

SIR FRANCIS CROSSLEY, Bart., was the son of John Crossley Esq. carpet manufacturer, by Martha, daughter of Abraham Turner, Halifax. He was born at Halifax in 1817. He was educated at C Yorkshire, and in 1845 married Martha Eliza, daughter of Henry B Kidderminster. Sir Francis was engaged in the manufacture of carpet and in conjunction with his brothers, Joseph and John, succeeded immense trade, and extending their mills and business connections to extent. He was a magistrate and Deputy-Lieutenant for the West Yorkshire. In July 1852, Sir Francis, then Mr. Frank Crossley, represent Halifax in the House of Commons, displacing Sir Henry remained the representative of Halifax until 1859, when he succeeded the whole of the West Riding, with Sir Jno. W. Ramsden, against Stuart Wortley, formerly a representative of Halifax, who was Francis continued the member for the West Riding until it was divided divisions in 1865, and in July of that year he was returned to northern division along with Lord Fred. Chas. Cavendish unopposed

Right Honourable JAMES STANSFELD was born at Halifax in 1811 the son of the late James Stansfeld Esq., formerly a solicitor, and after of the County Court at Halifax, by Emma, daughter of the Rev. J. Halifax. In 1844, Mr. Stansfeld married Caroline, daughter of the Henry Ashurst Esq., of London, Solicitor. He was educated at Univ London, and was called to the bar at the Inner Temple in 1849. Mr. a Lord of the Admiralty from April 1863, till April 1864; Under India from February till July, 1866; a Lord of the Treasury from 1 to November 1869. From March 1871 to the following August, Mr. President of the Poor Law Board. He then became President of the ment Board, retaining the position until February, 1874, when consequence of the change of Government, following the general Stansfeld has represented Halifax since 1859. He is a Radical, strenuous of the repeal of Contagious Diseases (Women's) Acts, to which devoted great and careful attention.

EDWARD AKROYD, Esq. was the eldest son of Jonathan Akroyd Esq., of Woodside, Halifax, worsted manufacturer, by Sarah, daughter of David Wright Esq., of Bradshaw, near Halifax. He was born at Ovenden, in 1810. When 18 years of age he married Elizabeth, daughter of the late John Fearby Esq., of Poppleton Lodge, near York. He is a worsted manufacturer under the old firm of James Akroyd and Son. Mr. Akroyd is a magistrate and Deputy-Lieutenant for the West Riding of Yorkshire. He has been President of the Halifax Chamber of Commerce, and took an active interest in the Halifax Literary and Philosophical Society, of which he was President in 1864-5. He was Lieutenant Colonel Commandant 4th West York Volunteers. Mr. Akroyd is the patron of one living. He is a Liberal in politics, and was elected in April, 1857, Member of Parliament for Huddersfield, and held the seat until April, 1859, when he was displaced by Mr. E. A. Leatham. In July, 1865, Mr. Akroyd was elected to represent Halifax in place of Charles Wood, who was created in the following year Viscount Halifax. Mr. Akroyd represented Halifax until 1874.

JOHN CROSSLEY was the son of John Crossley, Esq., carpet manufacturer, by Martha, the daughter of Abraham Turner Esq., of Scout Hall, Halifax. He was the brother of the late Sir F. Crossley, Bart., who represented Halifax from 1852 to 1859, and afterwards the West Riding of Yorkshire. John Crossley was born at Halifax in 1812, and married, as his first wife, Anne, the daughter of Kitchenman Child Esq., of Ovenden, near Halifax; and as his second wife, Sarah, the daughter of Josiah Wheatley, Esq., of Mirfield. He was a magistrate for the West Riding of Yorkshire and for Halifax, and was four times Mayor of that town. Mr. Crossley was a Governing Director of the great firm of Jno. Crossley and Sons, Limited, and was Chairman of the Halifax Commercial Banking Co., Limited. He was elected to represent Halifax in the House of Commons in February 1874. In politics Mr. Crossley was a Liberal and supported Mr. Gladstone; he was in favour of the Amendment of the Educational Act, not only by the repeal of the 25th clause, but by other alterations. He was also strongly in favour of Religious equality.

JOHN DYSON HUTCHINSON was the son of the late John Hutchinson Esq., of Halifax, by Mary, the youngest daughter of James Dyson Esq., of Lees, near Oldham. He was born at Halifax in the year 1822, and in 1853 married Marianne Neville, youngest daughter of George Hutchinson, Esq., of Repton in Derbyshire. He was educated at Hipperholme Grammar School. For many years he was one of the proprietors of the *Halifax Courier*, and served twice as Mayor of Halifax in the years 1868 and 1871. He was also a magistrate and a member of the School Board for Halifax. Mr. Hutchinson was elected member of Parliament in the place of Mr. John Crossley, who had resigned in February, 1877. He was an advanced Liberal in Politics.

THOS. SHAW, who entered Parliament on the retirement of Mr. J. D. Hutchinson in August, 1882, is the third son of the late Joseph Shaw, Esq., of Green Bank, Stainland, near Halifax. Mr. Thos. Shaw was born at Green Bank in 1823. He was educated at Huddersfield College, and in 1854 married Elizabeth, the third daughter of the late William Rawson, Esq., of Wilton Polygon, Manchester, Honorary Treasurer of the Anti-Corn Law League. Mr. Shaw is a woollen manufacturer and merchant, of Brookroyd Mills, Stainland, near Halifax. He is a magistrate for Halifax, and a Deputy Lieutenant for the West Riding of Yorkshire. He was Mayor of Halifax for two years, from 1866 to 1868, and for three years president of the Chamber of Commerce of that town from 1874 to 1876. Since 1872 Mr. Shaw has occupied the position of President to the Halifax Mechanics' Institution, and has also been President of the Literary and Philosophical Society of that town. He is a Liberal of an advanced type, in favour of Mr. Gladstone's policy, and of reforms in Ireland, and is in favour of the extension of the franchise to the counties.

Halifax, June, 1884.

J. W. DAVIS, F.S.A.



YORKSHIRE SEPULCHRAL CROSSES AND

ANCIENT GRAVE STONES.



IN writing of these specimens of Archæology to Yorkshire we shall divide them into three classes: incised cross slabs, raised cross slabs, and head crosses. By incised cross slabs is meant flat recumbent stones which have a cross or other Christian symbol incised upon them. By raised cross slabs is meant recumbent gravestones which are either flat or coped, which have upon them a cross or other symbol in bas-relief. These two classes have many features especially in their designs. Head crosses are monuments which are ornamented with crosses or symbols, either incised or in bas-relief, upright or at the head of the grave.

Of the incised cross slabs, we find early specimens in Italy, at Rome, these being found in the Roman Catacombs. Near Rome stones bear an incised cross or other Christian emblem; so in addition an inscription, others an emblem of the trade of the deceased, etc., and many of them remind one of the common English stones of the thirteenth, fourteenth and fifteenth centuries.

By going from one country to another we can obtain a series of these Christian gravestones from the time of the earliest to the present day. The series in the Vatican extends from A.D. 400. The next in order of date are in Ireland, which bring down to the eleventh century. After this time the series is complete to the present time from English examples.

In Yorkshire we have a fourteenth century specimen which was found on the site of the Carmelite Friary. These are formed of vine branches, are probably in allusion to the words of the Lord "I am the Vine, etc." Here the vine running through the chalice beautifully symbolizes the idea that the chalice was filled with the juice of that vine.

In the fifteenth century, we have an example from In England we find cross slabs most abundant in stony districts.

the northern counties, and in Derbyshire, and we find them of all kinds of stone, alabaster, Purbeck marble, granite, free-stone, lime-stone, etc.

The ancient Christian modes of interment were in a cist or stone coffin, in one of lead or of wood, or in the earth without coffin. Some of the incised crosses doubtless formed the lids of stone coffins; but the greater number appear to have been used as monuments and

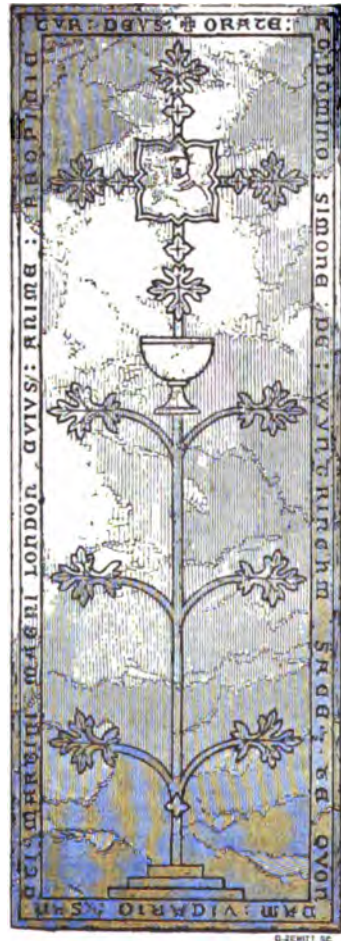
coverings for the graves when other modes of interment were used. Wooden coffins were used very early; remains of them, with the iron clamps by which they have been fastened together, have been found in barrows; for instance, in the barrow called Lamel Hill, near York, which is made out by Dr. Thurman to be of Saxon date.* A curious example of an early wood coffin formed of a hollow oak trunk is preserved in the Museum at Scarborough.

Lead coffins too were in very early use, but were used sparingly until the end of the fourteenth century when they became more general. These coffins were sometimes enclosed in a wooden chest or coffin, sometimes in a stone chest or altartomb, surmounted by an effigy, or monumental brass.

The designs in both incised floor-crosses and coffin stones very much resemble one another; it will be convenient having first treated of peculiarities of coffin-stones, then to treat of the designs of both together.

The cist of many stones which has frequently been found in cairns or tumuli of stones, and also in the soil, and which has generally been attributed to the British inhabitants of the island, may be considered as a species of rude stone coffin.

In Swinton Park, Yorkshire, are two valuable examples of early cists; one—like the proper stone coffin—has the base narrower than the top, and its lid is coped: the other



Cross Carmelite Friary, York.

* *Archæological Journal*, Vol. 5, p. 88.

ANCIENT GRAVE STONES.

has the lid rounded at the sides and ends, and flat at the bottomed boat* Mr. Tucker states that these belong to the Romano-British period.

The sides of the coffin were sometimes ornamented, so that the coffin was then placed above ground, as in the case from Coningsborough, whose front is covered with bas-relief sculpture on the front and lid of the coffin appear to be a dragon which is trampling upon one man is opposed by a sword and a knight is the usual attribution. It is that the knight present the monument the whole sculpture present some event in his life generally his zeal of the Church are two knights the temptations and other sculptures appear to be the zodiac and style of that of the beginning of the twelfth century.



Coningsborough.

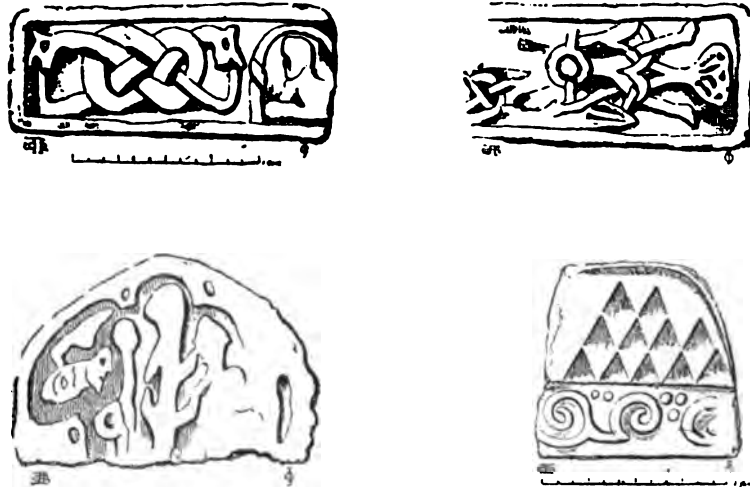
No raised remain of so much antiquity as some of the cross stones if we may include the cist lids from our list of crosses arrive probably as early as the twelfth century. In the two examples from Bedale,† we find the curious or arched stones, which were probably placed over the grave over the cist; these are perhaps of the eighth or ninth century earlier. Most probably they are of Saxon workmanship three cuts represent the bases of two sides, and one gabled fragment of a stone found in the Choir of Bedale Church of the sides is sculptured to represent a roof covered with shaped tiles, as in the fragment figured in the fourth cut.

* For Engravings of these, see *Archæological Journal*, Vol. 5, p. 4
† See Illustration, page 294.

The fourth cut represents one side of a fragment of a similar stone found in the same place; the gabled end of this fragment is plain.

A stone of similar character to the one at Bedale was discovered at the Church of St. Dionys, York; here too the section of the stone is arched rather than coped, at the junction of the arch with the sides and along the ridge runs a kind of cable moulding; one side has animals in low relief which appear to have some symbolical meaning, the other side is covered with dragon-like monsters, with wings, tails, etc., going off into the intricate interlaced work, so commonly found in the illuminations of early Anglo-Saxon MSS. Its date may be the seventh or eighth century.

An interesting stone of a somewhat similar character to the last-



Arched Stones, Bedale.

named, is met with at Dewsbury.* Gough conjectures that the birds on this slab are eagles, and that the stone may be connected with the family of Soothill, whose cognizance was an eagle. The double calvary steps here are singular; the date of the stone is probably late in the twelfth century.

In the thirteenth century, as also in the succeeding centuries, we still find all shapes of the raised cross slab, both flat and coped. It is however, somewhat remarkable that while in all other parts of ecclesiastical architecture during the thirteenth, fourteenth and fifteenth centuries, we find three strongly marked styles, the early English, decorated, and perpendicular, we do not find any corresponding broad distinctions of style in gravestones. Ornamental work peculiar to these styles frequently occurs upon them, but almost as frequently there is so little of peculiar character in the design, that it requires

* See Illustration, page 296.

ANCIENT GRAVE STONES.

considerable familiarity with the subject to be able to assign hundred years, the probable date of a slab within this period.

When stone coffins went out of fashion about the fifteenth century, the stone still continued in use as a covering to the grave, with no alteration in its shape or proportions.

There is a variety of highly-coped coffin lid, sometimes met with: viz., with a single ridge, the ridges crossing one another at right angles, giving the idea of the roof of a church. The ridges are cut in a bold roll, so that the two ridges, when they meet at right angles, form the cross, as at Fingall.

Double coffin stones, having two crosses upon them, are met with at Gooseneck,* in the County of Gloucester, the crosses having a shield at the base and a scroll at the top. Each corner of this singular stone contains a space between the border being filled in with a scroll, etc. The letters A.R. are carved in a relatively modern date, the stone having been used a second time. The space between the border is filled with the common flower of the fourteenth century.

Sometimes the cross is cut in the stone, and we have only the head of the cross, and the head of the cross is a large quatrefoil, though indeed the quatrefoil itself forms a cross. The head of the cross is expanded into a large quatrefoil in which the head of the deceased is represented, and the base of the cross is expanded into a large quatrefoil where the feet appear.

An interesting example from Gilling.* This is the tomb of the Gilling Church, and it is placed in the Church, in the usual position, viz., on the north side.

Some misapprehension has existed respecting these stones with heads, etc., upon them; they have generally been thought of as being the heads of the deceased.

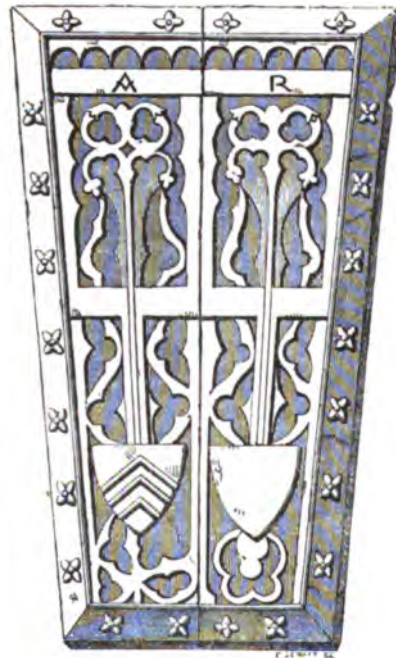


Slab at Dewsbury

* See Illustration, page 296.

† See page 296.

very rare, whereas they are by no means unfrequent. Again it has been thought that the simple raised cross-slab was gradually developed through these, into the full-length effigy, which is not the case for the full-length effigies are not uncommon at the end of the twelfth century and during the thirteenth, while the crosses with accompanying heads and half-length effigies are most general in the fourteenth century.



Double Coffin Stones at Goosene, County of Lancaster.



Cross at Gilling.

The example we give from Hendon,* Yorkshire, exhibits a rare instance of a slab in which the base of the cross is expanded into a canopied niche in which the deceased is represented after a fashion sometimes found in monumental brasses. The two quatrefoils are intended to contain the initials of the deceased.

The following remarks are applicable to both incised and raised cross slabs. Cross slabs are found both in churches and churchyards,

* See Illustration, page 297.

good instance of the fertility of invention of the old designers. In the very great number of cross slabs which exist, the instances of the repetition of the same design are very rare.

It may be sometimes rather difficult for an unpractised eye at once to see the cross on some of the complicated designs, but the idea of the cross seems to have been so ever present in the minds of the mediæval Christians that they at once caught at anything which formed even a remote resemblance to the emblem of our faith; in two intersecting roads they saw the cross, and chose these cross roads as places peculiarly suitable for the erection of their village and station crosses; the soldier stuck his sword upright in the earth and its hilt formed the cross before which he prayed.

In the fourteenth century we frequently find the cross beautifully composed of leaves and branches of the vine, in allusion to Christ the true Vine.

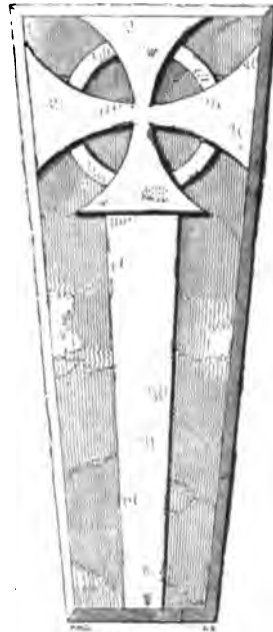
The lilies so commonly used in the fifteenth and sixteenth centuries, as terminations to the limits of the cross, were probably in allusion to the Blessed Virgin.

The *steps* or *mound* so very frequently introduced at the base of the cross, were intended to represent Mount Calvary, and are technically called "The Calvary."

Two birds drinking out of a vase or cup is an early Christian emblem; it is found on many slabs in the catacombs. This emblem is strangely travestied in a slab at Bridlington,* where we have a fox and goose drinking out of a vase.

The five wounds. In an example at Kirklees† there are marks or gashes at the four extremities and at the centre of the cross, with drops of blood issuing out of them. These are in allusion to the five wounds in the hands and feet and side of our Saviour.

Chalice. The symbol of an ecclesiastic. The chalice was placed in the coffin of a Bishop and of a priest; it was also placed in the hand of a deacon, as a kind of investiture, at his ordination, and since no symbol has yet been found on any gravestone, which appears to belong peculiarly to a deacon, the chalice may perhaps have been used as a general symbol of either of the three orders of clergy. An example is found at Jervaulx. The chalice on this stone is of very elegant shape; the sculpture beside it appears to be the letter T, probably the initial

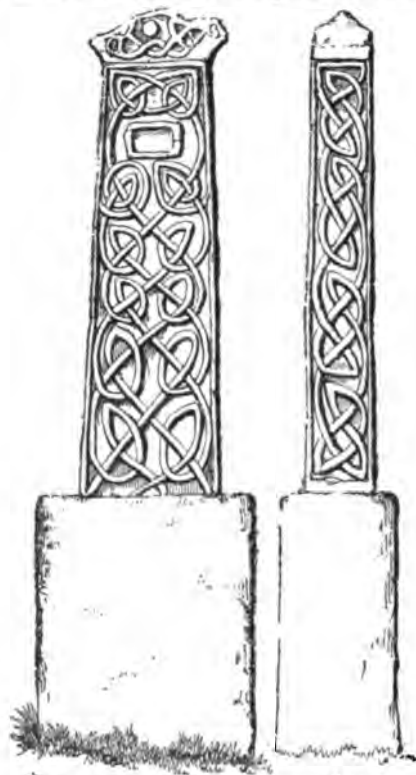


Cross at Tankersley.

* Engraved in the *Archæologia Æliana*, Vol. II. p. 168.

† Engraved in Gough, Vol. III. pl. 18, p. 247.

primitive nations; many such stones remain in Britain. After the Christian Era, these pillar stones began to be ornamented with a cross or other Christian symbol, either incised or in low relief; sometimes the ornaments were very elaborate as in the example from Hawkswell. In some localities these pillar-stones were in use to a very late date.



Pillar-Stones at Hawkswell.

again modified into the tall, square, ugly stones, which now crowd and disfigure our churchyards.

In time the upper part of the stone itself was cut into a crucifixion shape, and the pillar stone became the tall sepulchral cross, of which three interesting examples are to be seen in Whalley Churchyard.*

The pillar stone was first modified into the sepulchral cross; the next modification which took place perhaps a century before the Norman Conquest, was into what is usually called the head-cross. This is a stone from one to three feet high, and of different shapes, placed upright at the head of the grave and sometimes accompanied by a smaller stone at the foot of the grave.

These head crosses appear to have come into use (as has been said) about A.D. 950. When the dead was buried in a stone coffin its lid formed his monument; these headstones seem to have been placed over the grave in cases where a coffin of wood or lead, or no coffin at all, was used. They continued in use until the Reformation, soon after which they were

* See Whitaker's History of Whalley.



B.A. in 1638, attracting considerable attention by his facility in learning and superiority in mental power. At this time the Jesuits who were ever on the outlook for young men of promise, heard reports of his talent, sought him out; by their persuasive eloquence induced him to listen to their teachings, and eventually inveigled him to London, with a view of going to Douay, to study for their priesthood. His father hearing of this, followed him to London, found out where he was staying, and persuaded him to return to Cambridge, where he remained until his father's death terminated his college career.

On his return to Hull, he was adopted by Mrs. Skinner, of Thornton, in Lincolnshire, a lady of competent fortune, whose only daughter had perished along with his father. The young lady had been on a visit to the Marvells, and persisted in crossing the Humber in a storm, despite



Andrew Marvell.

the advice of the boatmen and of Mr. Marvell, in order that her mother might not be disquieted by her not returning at the promised time. Marvell therefore resolved to share the peril, and both were drowned. At her death Mrs. Skinner left all her property to her adopted son.

About the year 1642 he made a continental tour through Holland, France, Spain, and Italy, meeting with Milton in Rome, where a life-lasting friendship was commenced. After

his return, he became, in 1650, tutor to Mary, daughter of Thos. Lord Fairfax, the great Parliamentary General, who afterwards married the profligate Geo. Villiers, Duke of Buckingham. He was a devoted admirer of Fairfax, and whilst in his establishment wrote two poems, one on "Nun Appleton," the other on "Bilborough" the seats of his lordship.

Four years afterwards Cromwell gave him the appointment of Preceptor to his nephew, Dutton; and in 1657 that of Latin Secretary under Milton, for foreign affairs. He had been recommended to the office in 1652, by Milton, in a letter to President Bradshaw, wherein he says:—"He hath spent four years abroad to very good purpose, as I believe, and the gaining of four languages. Besides, he is a scholar and well read in Latin and Greek authors; and no doubt of an approved

work by Archbishop Bramhall (1672) in which he warmly condemned the Nonconformists. Marvell replied to it in "The Rehearsal Transposed," respecting which Burnet said, "Parker had entertained the nation with several virulent works, and was attacked by the liveliest droll of the age, who wrote in a burlesque strain, but with so peculiar and entertaining a conduct, that, down from the King to the tradesman, his book was read with pleasure," and that "he not only humbled Parker but the whole party, for the author of 'The Rehearsal Transposed' had all the men of wit on his side." And Swift said that this was "the only instance of an answer, which could be read with pleasure, when the publication which occasioned it was forgotten." Parker is said to have cut so ridiculous a figure in the controversy, that even his friends could not forbear laughing at him. The Doctor replied in "The Reproof of the Rehearsal Transposed," wherein he urged the Government "to



Marvell's House, Highgate—Front View.

suppress the pestilent wit, the servant of Cromwell, and the friend of Milton." Marvell then came out with "The Rehearsal Transposed, the second part," to which he was partly incited, by an "Epistle" signed "F. G." in defence of Parker, which concluded with—"If thou darest to print any lie or libel against Dr. Parker, I will cut thy throat." To the second part of "The Rehearsal" Parker made no response, thinking perhaps, that with "so pestilent a wit," "discretion was the better part of valour."

Dr. Croft, Bishop of Hereford, in 1674, published "The Naked Truth, or the true state of the Primitive Church; by a Humble Moderator," in advocacy of toleration and charity in matters of religion;

Portraits of him by A. Hauseman, Gasper, Smith, and Thurston, all in private hands, were exhibited at South Kensington, in 1866, and two at Leeds, in 1868. There is one in the British Museum, and another in the Trinity House, Hull, many of which have been engraved, those by Hauseman and Smith, by the Arundel Society.

Two statues have been executed by Keyworth, jun., Hull, one for the Public Park, and the other for the Town Hall, Hull.

The life of Marvell has been written by W. Cooke, 1772; Captain Thompson, 1776; John Dove, in Hartley Coleridge's "Yorkshire Worthies," 1835; John Symons, in "Hullinia," 1872; Reginald Corlass, in "Hull Authors," 1879; and in all Encyclopædias, Biographical Dictionaries, etc., as well as in a multitude of journals, English, American, and European.

LIST OF MARVELL'S WORKS.

"The Works of A. M.; to which is prefixed an account of the Life and Writings of the Author. By Mr. Cooke. 2 vols. London, 1772."

This edition contains only the Poems and Letters. Reprinted, 1773; with Portrait.

"The Works of A. M., Esq.; Poetical, Controversial, and Political. Containing many original Letters, Poems, and Tracts never before printed. With a new life of the Author. By Captain Edward Thompson (of Hull). Portrait by Basire, London, 1776."

"Life of A. M., the celebrated Patriot, with extracts and selections from his Prose and Poetical Works. By John Dove, London, 1832."

"The Poetical Works of A. M.; with a Memoir of the Author. Boston, Mass., 1857."

"The Poetical Works of A. M., M.P. for Hull, 1668; with Memoir of the Author. London, 1870."

"The complete Works, in Verse and Prose, of A. M., M.P.; for the first time collected and collated with the originals and early editions, and considerably enlarged with hitherto un-edited Prose, and Poems, and Translations of the Greek and Latin Poetry; and, in quarto form, an original Portrait on steel, other Portraits, fac-similes, and illustrations. Edited, with memorial introduction and notes, by the Rev. Alex. B. Grosart, St. George's, Blackburn. 4 vols. For private circulation only. Vol. 1, 1872."

"The Poetical Works of A. M.; with a memoir of the Author. London, 1881."

"A. M. in London, with a view of his residence there. 'Art Journal,' 1849, p. 85."

"Flecknoe; an English Priest, circa 1642. A humorous satire, written in Rome."

"Satirical Verses, in Latin, on Launcelot Joseph de Maniban, an Abbé and Fortune Teller, Circa 1642. Written in Paris."

"The Rehearsal Transposed; or Animadversions upon a late work entitled, 'A Preface, shewing what grounds there are of fears and jealousies of Popery,' by Dr. Samuel Parker, Bishop of Oxford. London, 1672-3. Second edition, 1673. Replied to in 'Gregory Father Greybeard with his vizard off, etc,' 1672, and 'A Reproof to the Rehearsal Transposed,' 1673."

"The Rehearsal Transposed; the second part occasioned by two letters:—the first printed by a nameless author (Bishop Parker) entitled 'A Reproof to the Rehearsal, etc.'; the second a letter left for me at a friend's house, subscribed J. G. 1673."



ERRATA AND ADDENDA.

"If through my inadvertency, or that of the printer, any mistakes were found out at last, I should not then, I hope, let pride so far obtain the ascendancy over my reason as to refuse a necessary reparation for the detriment, the subjoining of a catalogue of such *Errata*."

THOMAS QUINCEY.

VOLUME I.

PAGE.	LINE.		PAGE.	LINE.	
ix	10	<i>For Rayingham read Keying-</i> <i>ham.</i>	53	46	<i>For Plexton read Plaxton.</i>
10	24	<i>For and read et.</i>	54	14	<i>For urethrain read Urethram.</i>
13	last	<i>For meterricious read meretri-</i> <i>cious.</i>	55	36	<i>For Intesticum read Intes-</i> <i>tinum.</i>
13	last	<i>For Isabella Fitz-Hugh read</i> <i>Alicia de Lacy.</i>	55	41	<i>For Excercitatio read Exerci-</i> <i>tatio.</i>
15	36	<i>For fencestra read fenestram.</i>	56	56	<i>For Journal of the British</i> <i>Archæological Association</i> <i>read Journal of the Society</i> <i>of Antiquaries.</i>
20	26	<i>For Dansley read Dunsley.</i>	57	17	<i>For ampulta read ampulla.</i>
21	32	<i>For Charton read Charlton.</i>	59	29	<i>For 409 read 469.</i>
21	36	<i>Do. do.</i>	60	2	<i>For Weston in Craven read</i> <i>Weston.</i>
22	4	<i>Omit Castle Howard.</i>	60	7	<i>For xvi. read xiv.</i>
27	1	<i>Instead of answer to read de-</i> <i>duction from.</i>	60	8	<i>For xx. read xv.</i>
37	12	<i>After and read is.</i>	60	16	<i>For xl. read x.</i>
40	13	<i>Omit in.</i>	61	5	<i>Instead of Rector of Felstead</i> <i>read Master of Grammar</i> <i>School, Felstead.</i>
40	18	<i>For torgue read torque,</i> <i>throughout the article.</i>	61	15	<i>After 1461 add ix. 253.</i>
47	28	<i>Omit Hemsworth near.</i>	61	39	<i>For Bransby read Bransby.</i>
47	29	<i>For 1791 read 1771.</i>	62	15	<i>For Wenknowle read Hen-</i> <i>knowle.</i>
48	8	<i>For Antonius read Antonini.</i>	64	37	<i>After Frobisher add Martin</i> <i>Sir, Knight.</i>
49	5	<i>For and read et.</i>	63	27	<i>For 133 read 134.</i>
49	6	<i>For quatuor read quatuor.</i>	63	45	<i>For 163 read 184.</i>
49	15	<i>For Nevan read Navan.</i>	65	1	<i>Instead of Greenham Merton</i> <i>read Green Hammerton.</i>
49	36	<i>For Delgovita read Delgo-</i> <i>vitia.</i>	65	23	<i>For Walthoof read Walthoof.</i>
50	14	<i>After Rev. add John.</i>	65	30	<i>For Coyingham read Conyng-</i> <i>ham.</i>
50	19	<i>After Dr. add Cromwell,</i> <i>Secretary of the Royal</i> <i>Society, died 1752.</i>			
52	14	<i>For Whitby read Pickering.</i>			
52	32	<i>For 1635 read 1685.</i>			
53	15	<i>For Wasby read Warley.</i>			

PAGE. LINE.

- 184 28 *For Hepton read Hopton.*
 184 32 *For Berwick read Barwick.*
 188 5 *Omit first.*
 190 3 *For sister read great aunt.*
 199 19 *For Eo read Lo.*
 204 43 *For King George read Duke of York's.*
 204 45 *For King's read Duke's.*
 213 last *For Towton. Baron Hawke of read Hawke, Baron of Towton Hawke.*
 237 36 *For Hagman's read Hoyman's*

PAGE. LINE.

- 244 19 *For Burwallis read Burghwallis, Anne Philip of.*
 244 33 *For Skippax read Kippax.*
 244 last *After Richard add of Babthorpe*
 245 1 *After Armitage add of Hartshead.*
 245 15 *After Philip add of Badsworth.*
 245 20 *For Palms read Palmes.*
 245 24 *For Noudike read Nandike.*
 245 39 *For Hampsal read Campsal.*
 263 19 *For desut read desiit.*
 289 19 *For Norcliffe, 149, read 129*

VOLUME III.

- Preface, vii. 20, *For become read becoming.*
 Do. xi. 3, *Dele the former 2nd.*
 Do. xiii. 40, *For they read it*
 14 20 *For Quintain read Quintin.*
 22 F.N. *For condre read coudre.*
 25 9 *For velete read valete.*
 26 21 *For Emistead read Ermistead.*
 27 36 *For with read and.*
 39 12 *After Yorkshire add p. 56.*
 39 22 *For Johannes read Johannis.*
 39 28 *For Laughten read Laughton.*
 39 43 *Erase D.D.*
 40 27 *For Rotulum read Rotulum.*
 43 24 *For Sprotbrough read Sprotborough.*
 45 4 *For Stretton read Steeton.*
 45 9 *For which read whose.*
 45 19 *For Eustachine read Eustachius.*
 45 28 *For Bibliographie read Bibliographia.*
 45 39 *For Masterton read Masterman.*
 46 35 *For XLV read XIV.*
 74 18 *For Clement read Clements.*
 74 41 *For Stafford read Strafford.*
 75 29 *For snowstorn read snowstorm*
 76 1 *For Coalley read Coley.*
 77 9 *For Heyworth read Heworth.*
 82 31 *For Race read Grace.*
 83 20 *For Hepton read Hopton.*
 83 30 *For Malleverer read Malleverer.*
 84 10 *For Arabella read Arbella.*
 84 54 *For Malleverer read Malleverer.*
 85 10 *For Southby read Southaby.*
 88 37 *For Work read Works.*
 104 8 *For candelabrum read a Corona Lucis.*
 104 20 *For veratis read veritas.*

- 105 42 *For Gyraldus read Giraldus.*
 107 30 *For clearly read clear.*
 111 11 *For band read bend.*
 119 34 *For Marmaduke read Michael*
 126 3 *Omit ossa.*
 127 43 *For Malton read Whitewall.*
 127 43 *For Barmby read Barnby.*
 140 30 *For Dean read Deane throughout the article*
 159 37 *For Thorntoniana read Thorntoniana.*
 159 42 *For Lancastriensis read Lancastrienses.*
 168 39 *For Stokesby read Stokesley.*
 171 33, 35, and footnote, *For Thircroft read Thurscrosse.*
 181 41 *For 1644 read 1654.*
 182 32 *After to read escheats, co. Derby.*
 182 49 *After Registers add Cott. MSS.*
 183 1 *For Newland read Newborough.*
 183 17 *After mortem add for the County of York.*
 183 20 *Add, in co. York.*
 183 22 *After the read Bishop's*
 183 24 *Add to 110, Foundation Charters.*
 183 40 *After &c. add from the Tower of London.*
 198 18 *For Wanker read Wauker.*
 224 29 *For Tekringhill read Ickringhill.*
 224 40 *For Plompton read Plompton*
 224 Footnote *There is Winderwith in Co. Westmorland.*
 225 44 *For three read two.*
 228 15 *For Neuborg read Neubourg.*
 231 20 *For Montaigne read Mortagne.*
 244 33 *Omit militis.*
 244 39 *For venerabileread venerabilis*



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